ELEMENTS

OF THE

GREEK LANGUAGE:

TAKEN FROM THE GREEK GRAMMAR

OF

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PREFACE.

It was the aim of Professor Hadley in his Greek Grammar (founded on the *Griechische Schulgrammatik* of Georg Curtius) to furnish a manual which should be sufficient for the use of college students in their most advanced study of the language. It was hoped, however, that the book would be found at the same time not ill adapted to the purposes of elementary instruction; that the teacher, aided by the differences in type, would find it easy to distinguish those leading facts and principles which should engage the first attention of the learner. Many teachers have expressed the conviction, founded on their own experience, that the book could be used in this way with satisfactory results. From others, however, the publishers have had communications expressing their desire for an abridged grammar, as being in their judgment better suited to the wants of the beginner. It has seemed just that those who entertain this latter view should have a textbook such as they desire. Accordingly they will find in the following pages a very carefully prepared Abridgment of Professor Hadley's Grammar.

In reducing the size of the work, it has often appeared necessary, or at least convenient, to modify its phraseology. Cases will also be found, in which it has been thought expedient, for one reason or another, to change more than the mere form of expression. But the instances are few in which the mode of treatment has been essentially altered.

It has been presumed that, in general, the student would pass from the smaller to the larger Grammar, before entering on the study of Ionic or poetic writers. As this, however, may not always be convenient, it has seemed best to add, in an Appendix, a synopsis of the most important forms of dialect, and a brief account of the principal kinds of verse.

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INTRODUCTORY STATEMENT.

1. The Greek language, as it was spoken and written by the inhabitants of Attica, is called the ATTIC DIALECT. It is seen in the works of Thucydĭdes, Xenŏphon, Plato, Isocrătes, Aeschĭnes, Demosthĕnes, and other Athenian writers. From about the time of Alexander the Great, it was used as a common literary language by all the Greeks. Hence it is found in the works of Polybius, Strabo, Plutarch, Arrian, Lucian, and many others, who were not of Attic birth. As used by such writers, with more or less variation from the pure Athenian idiom, it is called the *Common Dialect.* Of the prose literature of Greece, all but a small fraction belongs either to the Attic, strictly so called, or to the Common dialect. It must be the object, therefore, of an elementary Greek grammar to describe the ATTIC GREEK, especially in its genuine form, as seen in the *prose-writers of Athens.*

a. The works of the *Athenian poets* (the tragedies of Aeschȳlus, Sophŏcles, Euripĭdes, the comedies of Aristophănes) present many peculiarities of language. In their lyric parts, they show some Doric forms. The poets of all dialects make more or less use of Epic forms.

2. Among the other dialects the most important are — a. The *Old Ionic* or *Epic*, used by Homer, Hesiod, and the later epic writers. — b. The *New Ionic*, used by the historian Herodŏtus. — c. The *Doric*, used by lyric poets, as Pindar, and by bucolic (or pastoral) poets, as Theocrĭtus.

Beside these, may be named — d. The *Aeolic* (of Lesbos), seen in the lyric fragments of Alcaeus and Sappho. — e. The *Hellenistic*, a form of the Common dialect, seen in the New Testament, and in the LXX. or Septuagint version of the Old Testament. — f. The *Romaic*, or *Modern Greek*, the popular idiom for the last thousand years, found in written works since about 1150 A. D.

NOTE TO THE LEARNER. — In the following pages, *Hm.* stands for *Homer*, *Hd.* for *Herodotus*; — *cf.* is used for Latin *confer* (compare), — *sc.* for *scilicet* (to wit), — *i. e.* for *id est* (that is), — *e. g.* for *exempli gratia* (for example), — *etc.* for *et cetera* (and so forth). Other abbreviations will explain themselves. The alphabetical lists of verbs (in sections 300 and 740) contain some special abbreviations, which are described at the beginning of section 300.

The sign of equality (=) is sometimes placed between words, to show that they are substantially the same in form or meaning.

The *stems* of words (see 71 and 196) are given *without accents;* and so, generally, are words the existence of which is merely *supposed*, not proved by the use of Greek authors.

PART FIRST.

ORTHOGRAPHY AND EUPHONY.

Alphabet.

3. The Greek is written with twenty-four letters, viz.

Form.		Name.		Roman.
Α	α	Ἄλφα	Alpha	a
Β	β	Βῆτα	Beta	b
Γ	γ	Γάμμα	Gamma	g
Δ	δ	Δέλτα	Delta	d
Ε	ε	Ἐ ψῖλόν	Epsilon	ĕ
Ζ	ζ	Ζῆτα	Zeta	z
Η	η	Ἦτα	Eta	ē
Θ	ϑ θ	Θῆτα	Theta	th
Ι	ι	Ἰῶτα	Iota	i
Κ	κ	Κάππα	Kappa	c
Λ	λ	Λάμβδα	Lambda	l
Μ	μ	Μῦ	Mu	m
Ν	ν	Νῦ	Nu	n
Ξ	ξ	Ξῖ	Xi	x
Ο	ο	Ὀ μῖκρόν	Omicron	ŏ
Π	π	Πῖ	Pi	p
Ρ	ρ	Ῥῶ	Rho	r
Σ	σ ς	Σίγμα	Sigma	s
Τ	τ	Ταῦ	Tau	t
Υ	υ	Ὑ ψῖλόν	Upsilon	y
Φ	φ	Φῖ	Phi	ph
Χ	χ	Χῖ	Chi	ch
Ψ	ψ	Ψῖ	Psi	ps
Ω	ω	Ὠ μέγα	Omega	ō

a. Sigma at the end of a word has the form ς; in any other place, the form σ: thus στάσις *faction*.

b. Some editors write ς in the middle of a compound word, when the first part of the compound is a word that ends in ς: thus εἰςπλέω *to sail into*, compounded of εἰς *into* and πλέω *to sail*.

c. Various other signs, beside the letters of the alphabet, are used in writing Greek. Such are the *breathings* (6), the *corōnis* (39) and the *apostrŏphe* (40), the *accents* (52. 62) and the *marks of punctuation* (70).

Vowels.

4. The vowels are α, ε, η, ι, ο, ω, υ.

Of these, ε, ο are always *short*,
η, ω, always *long*,
α, ι, υ, short in some words, long in others, and hence called *doubtful* vowels.

a. The short sounds of α, ι, υ are indicated in the grammar by ᾰ, ῐ, ῠ; the long sounds by ᾱ, ῑ, ῡ. We have, then,
the *short* vowels, ᾰ, ε, ῐ, ο, ῠ, and
the *long* vowels, ᾱ, η, ῑ, ω, ῡ.

b. The long vowels were originally sounded as *a*, *e*, *i*, *o*, *u*, in the English words p*a*r, pr*e*y, capr*i*ce, pr*o*ne, pr*u*ne, slowly and fully uttered. The short vowels had the same sounds, only less prolonged in utterance, —a little different, therefore, from the English short sounds in the words p*a*t, p*e*t, p*i*t, p*o*t, p*u*t.

c. The vowels (sounded as above) are *close* or *open*. The *most open* vowel is α; *less open* are ε, η, ο, ω; the *close* vowels are ι, υ. Thus we have
the *open short* vowels, ᾰ, ε, ο,
the *open long* vowels, ᾱ, η, ω,
the *close* vowels, ι, υ.

Diphthongs.

5. The diphthongs unite two vowels in one syllable. They are

αι, ει, οι, αυ, ευ, ου, ᾳ, ῃ, ῳ, ηυ, υι.

a. ᾳ, ῃ, ῳ are called *improper* diphthongs: their second vowel is written below the first, and is therefore called *iota subscript*.

b. When the first vowel of an improper diphthong is written as a capital letter, ι stands upon the line: thus ᾠδῇ *to a song* is written with capitals Ὠιδῇ or ΩΙΔΗΙ.

c. The diphthongs all end with a close vowel, and all but υι begin with an open vowel. Originally both vowels were heard, though without

break between them. But the improper diphthongs (ᾳ, ῃ, ῳ) early lost the sound of ι, and were pronounced like ā, η, ω. Of the other diphthongs, αι was sounded like Eng. *ay* affirmative; αυ, like *ow* in h*ow*; ει, ευ, οι, ου, υι, somewhat like the English diphthongs in h*ei*ght, f*eu*d, f*oi*l, y*ou*th, q*ui*t; ηυ, like η followed closely by a short ŭ.

d. In Roman letters the diphthongs were represented,

	αι,	ει,	οι,	αυ,	ευ,	ου,	υι,	ᾳ,	ῃ,	ῳ,
by	ae,	ē or ī,	oe,	au,	eu,	ū,	yi,	ā,	ē,	ō.

e. A double dot (*diaerĕsis*), written over ι or υ, shows that it does not form a diphthong with the vowel before it: thus προϋπάρχω (pronounced προ-υπάρχω) *to be before.*

Breathings.

6. A vowel at the beginning of a word always takes either the *rough* breathing [ʽ] or the *smooth* [ʼ]. The rough breathing shows that *h* was sounded before the vowel: thus ὁρῶν (pronounced "hŏrōn") *seeing.* The smooth breathing shows that the vowel was sounded without *h*: thus ὀρῶν ("ŏrōn") *of mountains.*

a. A *diphthong* at the beginning of a word takes the breathing over its *second* vowel: thus αὑτοῦ *of himself,* αὐτοῦ *of him.* But this does not apply to the improper diphthongs.

b. All words which begin with υ have the rough breathing.

c. The consonant ρ at the beginning of a word is always written ῥ (Roman *rh*): thus ῥήτωρ (rhetor) *orator.* And in the middle of a word ρρ is, by most editors, written ῤῥ (Roman *rrh*): thus Πύῤῥος *Pyrrhus.*

Consonants.

7. The consonants were sounded, for the most part, as we sound the Roman letters used to represent them (3). To *c*, *g*, *s*, *t*, we give a variety of sounds: the corresponding Greek letters, κ, γ, σ, τ, had only the sounds which are heard in Eng. *c*oo, *g*o, *s*o, *t*o: thus in Λυκία *Lycia,* Φρυγία *Phrygia,* Μυσία *Mysia,* Βοιωτία *Boeotia.* But

a. Gamma (γ) before κ, γ, χ, or ξ, had the sound of *n* in a*n*ger, a*n*xious, and was represented by a Roman *n*: thus in ἄγκῡρα (Lat. ancŏra) *anchor,* ἔλεγχος (elenchus) *proof.*

b. The letters φ, θ, χ seem to have had at first the sounds of *ph*, *th*, *ch* in Eng. u*ph*ill, ho*th*ouse, block*h*ead. But afterwards they came to sound as in Eng. gra*ph*ic, pa*th*os, and German ma*ch*en (the last being a rough palatal sound no longer heard in English).

c. Every consonant was sounded: thus κ was heard in κτῆμα *possession,* γ in γνώμη *judgment,* and φ in φθίσις *decay.* Similarly, ξένος *stranger,* ψεῦδος *falsehood,* were pronounced *ks*ĕnos, *ps*eudos, with *k* and *p* distinctly heard.

Among consonants, we distinguish *semivowels*, *mutes*, and *double consonants*.

8. The SEMIVOWELS are λ, μ, ν, ρ, σ; of which
σ is called a *sibilant* (from its hissing sound),
λ, μ, ν, ρ, *liquids* (from their flowing sound),
μ, ν, *nasals* (sounded with the nose).

a. To the semivowels must be added also γ *nasal*, that is, γ before κ, γ, χ, ξ (7 a).

9. The MUTES are of three *classes:*

labial mutes, π, β, φ, (or π-mutes,)
lingual mutes, τ, δ, θ, (or τ-mutes,)
palatal mutes, κ, γ, χ, (or κ-mutes.)

a. Mutes of the same class are said to be *cognate*. The classes are named from the organs (*lips*, or *tongue*, or *palate*) chiefly used in sounding them.

10. The mutes are also divided into three *orders:*

smooth mutes, π, τ, κ,
middle mutes, β, δ, γ,
rough mutes, φ, θ, χ.

a. Mutes of the same order are said to be *co-ordinate*. The rough mutes (or *aspirates*) are so named from the rough breathing (*h*), which was heard in them (7 b).

11. The DOUBLE CONSONANTS are ζ, ξ, ψ; of which, ψ is written for πσ, and ξ for κσ.

a. It is supposed that ζ had at first the sound of *dz*.

12. The relations of the consonants may be seen from the following table:

	Semivowels.			Mutes.			Double Consonants.
	Sibilant.	Liquids.	Liquids. Nasals.	Smooth.	Middle.	Rough.	
Labials			μ	π	β	φ	ψ
Linguals	σ	λ, ρ,	ν	τ	δ	θ	ζ
Palatals			(γ)	κ	γ	χ	ξ

a. The smooth and rough mutes, with σ, ψ, ξ, are *surd* (hushed or whispered sounds); the other consonants and all the vowels are *sonant* (sounded with loud voice).

13. DIGAMMA. The oldest Greek alphabet had another consonant (Ϝ), which corresponded in place and form to the Latin F, but was sounded as the Latin semivowel V, or rather as the English W. This letter was named *Faû Vau*,—named also from its form *digamma* (i. e. double gamma, one placed upon another). It was unknown to the Attic Greek; yet many Attic forms can only be explained by noticing its earlier existence.

EUPHONY OF VOWELS.

Vowels Interchanged.

14. The open short vowels (α, ε, ο) are often interchanged in the inflection and formation of words.

Thus τρέφ-ω *to nourish*, ἐ-τράφ-ην *was nourished*, τέ-τροφ-α *have nourished*, τροφ-ή *nurture*; γένος *race* (for γενες, compare dative γένει for γενεσ-ι); λύκε (for λυκο) from λύκο-ς *wolf*.

a. In like manner, ει (when made by lengthening ῐ, 213) is interchanged with οι: thus λείπ-ω (from stem λῐπ) *to leave*, λέ-λοιπ-α *have left*, λοιπ-ός *left*.

Other changes are less common: thus

b. αο (or ηο) to εω: ναός, also νεώς, *temple*; τεθνεῶτες (plural) *dead*, for τεθνηοτες.

c. η to ω: ἔῤ-ρωγ-ε *is broken*, from ῥήγ-νυμι *to break*.

d. ε (or η) to ι: ἴσ-θι *be thou*, for εσ-θι (cf. ἐσ-τί *is*).

e. ο (or ω) to υ: ἀν-ώνυμος *nameless*, from ὄνομα *name*.

f. ι or υ to ε: πόλε-ως, πήχε-ως, from πόλι-ς *city*, πῆχυ-ς *fore-arm*.

g. α or ο to ι: ὀν-ίνημι *to benefit*, for ον-ονημι.

Vowels Lengthened.

15. The short vowels are often lengthened in the inflection and formation of words. This is called *formative protraction*.

By this,	ᾰ,	ε,	ῐ,	ο,	ῠ,
become	η,	η,	ῑ,	ω,	ῡ.

a. But ᾰ after ε, ι, or ρ, becomes ᾱ.

Thus the verb τιμᾰ-ω *to honor* makes future τιμή-σω; ἐᾰ-ω *to permit*, ἐᾱ-σω; θηρᾰ-ω *to hunt*, θηρᾱ-σω; φιλέ-ω *to love*, φιλή-σω; τῐ-νω *to pay*, τῑ-σω; δηλό-ω *to manifest*, δηλώ-σω; φῠ-ω *to make grow*, φῡ-σω.

For lengthening of ῐ to ει, and ῠ to ευ, see 213.

16. A short vowel is often lengthened to make up for an omitted consonant. This is called *vicarious protraction*.

By this,	ᾰ,	ε,	ῐ,	ο,	ῠ,
become	ᾱ,	ει,	ῑ,	ου,	ῡ.

Thus we have ἅπᾱσι *to all*, for απα-ντ-σι; ἔσπεισα *made libation*, for εσπε-νδ-σα; γῑνομαι *to become*, for γῐ-γ-νομαι; λύουσι *they loose*, for λυο-ν-σι; ἔπλῡνα *washed*, for επλυν-σ-α.

For an exception in which α becomes η, see 253 b: for one in which ε, ο become η, ω, see 88.

Vowels Contracted.

17. Contraction unites successive vowels of different syllables into one long vowel or diphthong. Successive vowels are generally contracted when the first is short and open (ᾰ, ε, ο). Thus

18. An open short vowel, contracted

a. with a close vowel (ι, υ), gives a diphthong.
b. with α, ε, η, gives the long sound of the first [vowel.
c. with ο, ω, gives ω.
d. But εε gives ει; εο, οε, οο, give ου. Thus,

a. ε-ι	gives ει,	as (πόλε-ϊ) πόλει.		c. α-ο	gives ω,	as (τιμά-ομεν) τιμῶμεν.	
ο-ι	οι,	(πειθό-ι) πειθοῖ.		α-ω	ω,	(τιμά-ωμεν) τιμῶμεν.	
b. α-α	ᾱ,	(γέρα-α) γέρᾱ.		ε-ω	ω,	(φιλέ-ωσι) φιλῶσι.	
α-ε	ᾱ,	(τιμά-ετε) τιμᾶτε.		ο-ω	ω,	(δηλό-ωσι) δηλῶσι.	
α-η	ᾱ,	(τιμά-ητε) τιμᾶτε.		d. ε-ε	ει,	(φίλε-ε) φίλει.	
ε-α	η,	(τείχε-α) τείχη.		ε-ο	ου,	(γένε-ος) γένους.	
ε-η	η,	(φιλέ-ητε) φιλῆτε.		ο-ε	ου,	(δήλο-ε) δήλου.	
ο-α	ω,	(αἰδό-α) αἰδῶ.		ο-ο	ου,	(πλό-ος) πλοῦς.	
υ-η	ω,	(δηλό-ητε) δηλῶτε.					

19. Successive vowels are not generally contracted when the first is either long or close. But

20. α, ε, ι, after a close or long vowel, are sometimes absorbed.

The last vowel then disappears, and the first, if short, becomes long: thus ἰχθῦ, ἰχθῦς, for ἰχθύ-ε, ἰχθύ-ας, *fishes;* ἥρω for ἥρω-α *hero.* — ι, after ᾰ, η, ω, becomes ι subscript: (ῥά-ϊστος) ῥᾷστος *easiest*, (λω-ΐων) λῴων *better.* — ηο is contracted to ω: (νη-οδυνος) νώδυνος (poetic) *painless.*

21. A simple vowel before a *diphthong* is often contracted with its first vowel; the last vowel then disappears, unless it can be written as ι subscript.

a. But εοι and οοι give οι.

Thus, α-ει	gives ᾳ,	as (τιμά-ει) τιμᾷ.	η-αι	gives ῃ,	as (λύη-αι) λύῃ.
α-η	ᾳ,	(τιμά-ῃ) τιμᾷ.	η-οι	ῳ,	(μεμνή-οιο) μεμνῷο.
α-οι	ῳ,	(τιμά-οι) τιμῷ.	η-ου	ω,	(μὴ οὖν) μῶν.
α-ου	ω,	(τιμά-ου) τιμῶ.	ο-ει	ου,	(πλακό-εις) πλακοῦς.
ε-αι	ῃ,	(λύε-αι) λύῃ.	ο-ου	ου,	(δηλό-ου) δηλοῦ.
ε-ει	ει,	(φιλέ-ει) φιλεῖ.	ε-οι	οι,	(φιλέ-οι) φιλοῖ.
ε-ῃ	ῃ,	(φιλέ-ῃ) φιλῇ.	ο-οι	οι,	(δηλό-οι) δηλοῖ.
ε-ου	ου,	(φιλέ-ου) φιλοῦ.			

22. In a few cases the contraction is made with the *second* vowel of the diphthong, and the first vowel disappears. Thus

a. εαι in the second person of verbs gives both ῃ and ει: as λύῃ or λύει *art loosed* (for λύε-αι).

b. οει and οῃ, in the second and third persons of verbs in όω, give οι: as δηλοῖς (for δηλό-εις *showest*, and δηλό-ῃς *mayst show*).

23. Important cases of irregular contraction depend upon the following rules:

a. In contract words of the first and second declensions, a short vowel followed by α, or by any long vowel-sound, is absorbed: thus (ὀστέ-α) ὀστᾶ (not οστη); (ἀργυρέ-αν) ἀργυρᾶν; (ἁπλό-η) ἁπλῆ (not ἁπλω); (διπλό-αις) διπλαῖς. — Only in the singular, εα, after any consonant but ρ, is contracted to η: as (χρυσέ-ᾳ) χρυσῇ.

b. In the third declension, the contracted *accusative* plural takes the form of the contracted *nominative* plural: thus nom. pl. (εὐγενέ-ες) εὐγενεῖς, acc. pl. (εὐγενέ-ας) εὐγενεῖς (not ευγενης); nom. pl. μείζονες [μειζο-ες] μείζους, acc. pl. μείζονας [μειζο-ας] μείζους (not μειζως).

Vowels Omitted.

24. A short vowel between two consonants is sometimes dropped (*syncŏpe*): thus πατρός (for πατέρος) *of a father*, ἦλθον (for ἤλῠθον) *came*.

25. υ at the end of a stem is often dropped between two vowels: thus βασιλέων (for βασιλευ-ων) *of kings*, ἀκοή (for ἀκου-ή) *hearing*.

In this case, υ was first changed to the kindred semivowel, the digamma (βασιλεϝων, ακοϝη), which afterwards went out of use (13).

a. Similarly, ι is sometimes dropped between two vowels: thus κάω (for καίω) *to burn*, πλέων (for πλείων) *more*.

EUPHONY OF CONSONANTS.

Consonant with Consonant.

26. Before a *lingual* mute, a *labial* or *palatal* mute must be of the same order (10).

Hence βτ	and φτ	become πτ,	γτ	and χτ	become κτ,
πδ	φδ	βδ,	κδ	χδ	γδ,
πθ	βθ	φθ,	κθ	γθ	χθ.

Thus τέτριπται (for τε-τριβ-ται) *has been rubbed*, δέδεκται (f. δε-δεχ-ται) *has received*, ἐλείφθη (f. ε-λειπ-θη) *was left*, ἐλέχθη (f. ε-λεγ-θη) *was spoken*.

a. Beside the combinations of mutes with mutes which come under this rule (πτ, κτ, βδ, γδ, φθ, χθ), the Greek had only the *double* mutes, ππ, ττ, κκ, and πφ, τθ, κχ (the last three for φφ, θθ, χχ): other combinations (such as τκ, δκ, γβ, etc.) were rejected (but see 29 a).

27. A *lingual* mute before another *lingual* mute is changed to σ.

Thus ἴσθι (for ιδ-θι) *know thou*, ἴστε (f. ιδ-τε) *know ye*, πέπεισται (f. πε-πειθ-ται) *has been persuaded*, ἐπείσθη (f. ε-πειθ-θη) *was persuaded*. But see 28 a.

28. Before μ, a *labial* mute becomes μ.
a *palatal* mute " γ.
a *lingual* mute " σ.

Thus λέλειμμαι (for λε-λειπ-μαι) *have been left*, δέδεγμαι (f. δε-δεχ-μαι) *have received*, ἴσμεν (f. ιδ-μεν) *we know*. In σεμνός (for σεβ-νος) *revered*, a like change occurs before ν.

a. This rule and the preceding (27) apply only to cases where the first letter belongs to a stem and the second to an ending or suffix (see the examples given): they do not apply to words like τάττ-ω *to arrange*, κέκμη-κα *am tired*, ῥυ-θμό-ς *rhythm*.

29. Before σ, a *labial* mute forms ψ (11).
a *palatal* mute forms ξ (11).
a *lingual* mute is dropped without further change.

Thus τρίψω (for τριβ-σω) *shall rub*, γράψω (f. γραφ-σω) *shall write*, κόραξ (f. κορακ-ς) *crow*, φλόξ (f. φλογ-ς) *flame*, σώμασι (f. σωματ-σι) *to bodies*, ὄρνισι (f. ορνιθ-σι) *to birds*.

a. The preposition ἐξ (= εκς) in composition drops ς before any consonant (45), but undergoes no further change: thus ἐκ-βαίνω (not εγβαινω) *to go out*, ἐκ-στρατεύω (not εξτρατευω) *to march out*.

30. ν before a *labial* becomes μ.
ν before a *palatal* becomes γ nasal.
ν before λ, ρ, is changed to the same sound.
ν before σ is dropped, and the preceding vowel is lengthened (16).

Thus ἔμψυχος (for εν-ψυχος) *living*, ἐμμένω (f. εν-μενω) *to remain in*, — συγγενής (f. συν-γενης) *kindred*, συγχέω (f. συν-χεω) *to confound*, — ἐλλείπω (f. εν-λειπω) *to fail*, συῤῥέω (f. συν-ρεω) *to flow together*, — μέλᾱς (f. μελαν-ς) *black*, εἷς (f. ἑν-ς) *one*, λύουσι (f. λυονσι) *they loose*. In ὄλλῡμι (for ολ-νυμι) *to destroy*, a like change occurs *after* λ.

a. So also ντ, νδ, νθ are dropped before σ (29), and the preceding vowel is lengthened (16).

Thus δούς (for δοντ-ς) *giving*, σπείσω (f. σπενδ-σω) *shall make libation*, πείσομαι (f. πενθ-σομαι) *shall suffer*.

b. Before σ of the dative plural, the vowel is not lengthened when ν alone is dropped: thus λιμέσι (for λιμενσι) *to harbors*, δαίμοσι (f. δαιμον-σι) *to divinities*; but, on the other hand, πᾶσι (with ᾱ, f. παντ-σι) *to all*, λέουσι (f. λεοντ-σι) *to lions*.

c. Before σ in the endings of the perfect middle system, ν is not dropped; before μ, it is commonly changed to σ: thus πέφαν-σαι *hast appeared*, πεφάσμεθα (f. πεφαν-μεθα) *we have appeared*.

d. In compound words, ἐν before ρ, σ, is not changed: σύν becomes συσ- before σ with a vowel, συ- before σ with a consonant and before ζ: thus ἔν-ρυθμος *rhythmic*, ἐν-σημαίνω *to signify*, συσ-σίτιον *common meal*, συ-ζυγείς *yoked together*.

31. σ in endings of the middle voice (240–43) is dropped between two consonants.

Thus δεδέχθαι (for δεδεχ-σθαι) *to have received*, λέλειφθε (f. λελειπ-σθε, cf. 26) *ye have been left*.

a. When two sigmas are brought together by inflection, one of them is dropped: thus τείχεσι (for τειχεσ-σι) *to walls*, ἔσπασαι (f. εσπασ-σαι) *hast been drawn*.

Consonant with Vowel.

32. A *vowel* and *liquid* are sometimes transposed (*metathĕsis*).

Thus θάρσος or θράσος *courage*; θαν-εῖν *to die*, τε-θνά-ναι *to be dead*; τέμ-νω *to cut*, perfect τέ-τμη-κα; βάλ-λω *to throw*, perfect βέ-βλη-κα. In the last two instances, the transposed vowel is also *lengthened*.

33. ρ at the beginning of a word is doubled, when, by formation or by composition, a short vowel is brought before it.

Thus ῥέω *to flow*, ἔ-ρρει *was flowing*, κατᾰ-ρρέων *flowing down*.

a. ρρ occurs also in the later Attic writers, where the earlier have ρσ: thus θάρρος *courage* for earlier Attic θάρσος.

34. σ is often dropped between two vowels, which are then contracted.

Thus (γενεσ-ος, γενε-ος) γένους *of race*; (λυε-σαι, λυε-αι) λύῃ or λύει *art loosed*; (λυοι-σο) λύοι-ο *mightest be loosed*. In the last instance there is no contraction (19).

a. At the beginning of a word, σ before a vowel is sometimes changed to *h*: thus ὗς for earlier σῦς *hog*, ἵστημι (for σι-στη-μι) *to set*.

35. τ before ι is often changed to σ: thus πλούσιος (for πλουτ-ιος) *wealthy*, from πλοῦτος *wealth*. Rarely so before other vowels: as σήμερον for usual Attic τήμερον *to-day*. More complex are the following changes of

36. CONSONANTS WITH ι. Iota (followed by a vowel) is much used in forming the present system of verbs (223); also in the formation of feminines (118. 308 a), and of comparatives (129). After a *vowel*, ι is contracted with it: thus ἡδεῖα (for ἡδε-ια) fem. of ἡδύ-ς (genitive ἡδέ-ος) *pleasant*. After a *consonant*, it causes various changes: thus

a. ι, after κ, γ, χ, or after τ, θ, forms σσ: thus φυλάσσω (for φυλακ-ιω) *to guard*, τάσσω (f. ταγ-ιω) *to arrange*, ἐλάσσων (f. ελαχ-ιων) *less*, Κρῆσσα (f. Κρητ-ια) *Cretan woman*, poetic κορύσσω (f. κορυθ-ιω) *to equip*. For σσ produced in this way, the later Attic has ττ: thus φυλάττω, τάττω, ἐλάττων, etc.

b. ι, after δ (sometimes after γ), forms ζ: thus φράζω (for φραδ-ιω) *to tell*, κράζω (f. κραγ-ιω) *to cry*.

c. ι, after λ, forms λλ: thus βάλλω (f. βαλ-ιω) *to throw*, μᾶλλον (f. μαλ-ιον) *more*.

d. ι, after ν and ρ, changes place with the liquid, and is then contracted with the vowel before it: thus μέλαινα (for μελαν-ια) fem. of μέλας (gen. μέλαν-ος) *black*, σπείρω (f. σπερ-ιω) *to sow*, κρίνω (f. κρῐν-ιω) *to distinguish*, ἀμύνω (f. αμῠν-ιω) *to defend* (20).

Consonants with Vowel between.

37. The Greeks disliked to hear rough mutes—especially the same rough mute repeated—before and after the same vowel. Hence

a. **Reduplications change a rough mute to the cognate smooth.**

Thus πέ-φυ-κα (for φε-φυ-κα) *am by nature*, τί-θη-μι (f. θι-θη-μι) *to put*, ἐ-κέ-χυ-το (f. ε-χε-χυ-το) *had been poured.*

b. The imperative ending θι becomes τι after θη in the first aorist passive: thus λύ-θη-τι (for λυ-θη-θι) *be loosed.*

c. A few stems which end in φ or χ change initial θ to τ: thus τρέφ-ω (for θρεφ-ω) *to nourish*, τριχ-ός (f. θριχ-ος) *of hair.* But not so, if φ or χ is affected by a rule of euphony: thus θρίξ (i. e. θρικ-ς, f. θριχ-ς, by 29) *hair*, θρέμμα (f. θρεφ-μα, by 28) *nursling*, and so ἐ-θρέφ-θην (see 26) *was nourished.* See also 129. 300 fa. fx. nf. nn.

d. For a similar reason, *h* was dropped at the beginning of ἔχ-ω *to have, hold* (f. ἐχ-ω, originally σεχ-ω) and of ἴσχω (f. ἰσχω, orig. σι-σχω) another form of ἔχω: cf. 34 a.

SPECIAL EUPHONY OF FINAL SOUNDS.

38. Hiatus. When a vowel at the end of a word is followed immediately by a vowel in the next word, the result is a *hiātus.* This, though not agreeable to the Attic ear, was often endured in prose: often, however, it was avoided by *crasis*, or *elision*, or the addition of a *movable consonant.* Crasis and elision occur especially when the first of the two words is short and unimportant, or when the two words are often used together.

Crasis.

39. **Crasis is the contraction of a vowel at the end of a word with a vowel at the beginning of the next word. The two words are then written as one, with a *corōnis* [᾿] over the vowel in which they join.**

Thus τοὐναντίον (for τὸ ἐναντίον) *the contrary*, ὦγαθέ (not in Att. prose, f. ὦ ἀγαθέ) *O good (sir).* The first word is generally a form of the article, the neuter ὅ or ἅ of the relative pronoun, the preposition πρό, the conjunction καί, or the interjection ὦ. For the rules of contraction, see 18–21.

a. If the first word ends in a *diphthong*, its last vowel disappears in crasis; if the second begins with a diphthong, its last vowel remains (as ι subscript or υ): thus κἀν (for καὶ ἐν), κἄν (f. καὶ ἄν or καὶ ἐάν), κᾆτα (f. καὶ εἶτα) *and then*, καὐτῆς (poetic, f. καὶ αὐτῆς) *and of her*, ἐγᾦμαι (f. ἐγὼ οἶμαι) *I think.*

b. The *rough breathing* of the article or relative pronoun, if these stand first, is retained, and takes the place of a coronis: thus ἅν (for ἃ ἄν.)

c. In crasis of the *article*, its final vowel or diphthong, when followed by initial α, disappears in it: thus ἁνήρ (ᾱ) for ὁ ἀνήρ (ᾰ) *the man*, τἀνδρί (f. τῷ ἀνδρί); ταὐτό, ταὐτά, ταὐτοῦ (f. τὸ αὐτό, τὰ αὐτά, τοῦ αὐτοῦ) *the same*. —The particle τοί follows the same rule: thus μεντἄν (f. μέντοι ἄν). —ἕτερος *other* enters into crasis under the form ἅτερος: thus ἅτερος (ᾱ, f. ὁ ἕτερος), θἄτερον (42 a), θατέρου (f. τὸ ἕτερον, τοῦ ἑτέρου).

Elision.

40. Elision is the omission of a short vowel at the end of a word, when the next word begins with a vowel. The place of the omitted vowel is marked by an *apostrŏphe* ['].

Thus ἀλλ' εὐθύς (for ἀλλὰ εὐθύς) *but immediately*, ἐπ' αὐτῷ (f. ἐπὶ αὐτῷ) *on him*, ὑπ' ἐμοῦ (f. ὑπὸ ἐμοῦ) *by me*. Elision is most frequent in

a. Words of one syllable in ε, as γέ, δέ, τέ.

b. Prepositions and conjunctions of two syllables;
except περί, ἄχρι, μέχρι, ὅτι.

c. A few adverbs in common use, such as ἔτι, ἅμα, εἶτα, μάλα, τάχα.

41. Elision occurs also in the formation of *compound* words, but then without the apostrophe to mark it.

Thus ἀπάγω (from ἀπό and ἄγω) *to lead away*, οὐδείς (from οὐδέ and εἷς) *no one*, διέφερον (from διά and ἔφερον) *they differed*, ἀμπέχω (from ἀμφί and ἔχω, cf. 37) *to surround*.

42. A *smooth mute* and *rough breathing*, brought together by elision, give the cognate rough mute.

Thus ἀφ' ὧν (for ἀπὸ ὧν) *from whom*, καθ' ἑαυτόν (f. κατὰ ἑαυτόν) *by himself*, νύχθ' ὅλην (f. νύκτα ὅλην) *all night* (cf. 26). So too in *compound* words: ἀφαιρέω (from ἀπό and αἱρέω) *to take away*, καθίημι (from κατά and ἵημι) *to send down*, δεχήμερος (from δέκα and ἡμέρα) *lasting ten days*.

a. The same effect is seen also in *crasis*: θἄτερον (for τὸ ἕτερον) *the other*, θοἰμάτιον (for τὸ ἱμάτιον) *the outer garment*.

b. A like change of mute takes place, in spite of an intervening ρ, in the compounds φροῦδος (not in Att. prose; from πρό and ὁδός) *gone away*, φρουρά (from πρό and ὁράω) *look-out, watch*, τέθριππος (from τέτταρ-ες and ἵππος) *four-horse*.

Movable Consonants.

43. N MOVABLE. To words which end in σῐ, and to verbs of the third person in ε, ν is added when the next word begins with a vowel.

Thus πᾶσι δίδωμι *I give to all*, but πᾶσιν ἔδωκα *I gave to all*; δίδωσί μοι or δίδωσιν ἐμοί *he gives to me*; ἔδωκέ μοι or ἔδωκεν ἐμοί *he gave to me*. —ν movable is added also to ἐστί *is*.

a. In some editions of prose writers, ν is added to these words whenever they stand at the end of a sentence. In poetry, they take it, generally, at the end of a line or verse; often, also, before a consonant in the same verse, making the final short syllable long by position (49 b).

44. The particle οὐ *not*, before a vowel, becomes οὐκ, but before the rough breathing, οὐχ (cf. 42): thus οὐ λέγω *I say not*, οὐκ αὐτῷ *not to him*, οὐχ οὕτως *not so*. — Μή *not* follows the same analogy in μηκέτι (from μή and ἔτι), like οὐκέτι, *no longer*.

45. Ἐξ (εκς) *from* and οὕτως *thus* drop ς before consonants: ἐξ ἀκροπόλεως *from the citadel*, but ἐκ πόλεως *from the city*; οὕτως ἔδοξε *so it appeared*, but οὕτω δοκεῖ *so it appears*.

Final Consonants.

46. The only consonants allowed to stand at the end of a word are ν, ρ, ς.

Words which end in ξ or ψ (i. e. κς or πς) are not exceptions to the rule. For ἐκ, and οὐκ or οὐχ, see 44–5.

47. Other consonants at the end of a word are *dropped*.

Thus	σῶμα *body*,	for σωματ,	genitive	σώματ-ος,
	μέλι *honey*,	μελιτ,		μέλιτ-ος,
	γάλα *milk*,	γαλακτ,		γάλακτ-ος,
	λυθέν *loosed*,	λυθεντ,		λυθέντ-ος,
	παῖ *O boy*,	παιδ,		παιδ-ός,
	γύναι *O woman*,	γυναικ,		γυναικ-ός.

a. But sometimes τ or θ at the end of a word is changed to ς: thus τέρας (for τερατ, gen. τέρατ-ος) *prodigy*, δός (for δοθ, from δο-θι) *give*.

b. ν at the end of a word after α, is sometimes dropped: thus νύκτα (for νυκταν, accusative) *night*, ἔλυσα (for ελυσαν) *I loosed*. Here *m* was the primitive ending, which in Greek is changed to ν.

SYLLABLES.

48. The last syllable of a word is called the *ultima*; the one next to the last, *penult* (penultima); the one before the penult, *antepenult* (antepenultima).

Quantity.

49. a. A syllable is *long by nature*, when it has a long vowel or diphthong; as in πνῑ-γοί-μην *might be choked*. — b. A syllable is *long by position*, when its vowel is followed by two consonants or a double consonant; as in ὄρ-τυξ *quail*.

c. The consonants which make a *final* syllable long by position may be partly or wholly in the following word: thus the second syllable in ἄλλος τόπος *other place*, ἄλλο στόμα *other mouth*, is long by position.

d. In a syllable long by position, the vowel was sounded long or short, according to its natural quantity, without reference to the following con-

sonants. Thus the first *vowel* was sounded short in λέξω *shall speak*, κάλλος *beauty*, πίπτε *fall*, long in λήξω *shall cease*, μᾶλλον *more*, ῥῖπτε *throw*, though the first *syllable* in all these words was long.

50. When a vowel *naturally short* is followed by a *mute and liquid*, the syllable is *common*, that is, it may be used as long or short at pleasure.

Thus in τέκνον *child*, τυφλός *blind*, τί δρᾷς *what doest thou*, the first syllable is common. But ἐκ *from*, before a liquid,—as in ἐκ-λέγω (for ἐξ-λεγω, 29 a) *to pick out*—is never short. — a. *Middle* mutes before μ and ν always make a long syllable, and generally so before λ: thus in δόγμα *decree*, ἕδνα (poetic) *nuptial gifts*, βιβλίον *book*, the first syllable is long.

51. The quantity of most syllables is obvious at once. Thus, syllables

a. with η, ω, or a diphthong, are always long.
b. with ε, ο, before a vowel or single cons't, are short.
c. with ε, ο, before two consonants or a double consonant, are long.
d. with α, ι, υ, before two consonants or a double consonant, are long.

Rules c. and d. are liable to the exception in 50. There remain, then, subject to uncertainty, only syllables with α, ι, υ, before a vowel or single consonant. As to these, we observe that

Syllables with α, ι, υ, are long
e. when they have the *circumflex* accent: πνῖγε.
f. when they arise from a *contraction:* (ἀέκων) ἄκων.
g. when ν or ντ is *dropped* after the vowel: cf. 30 b.

On the other hand,
h. α, ι, υ are short in *case-endings*, *personal endings*, *prepositions* and *particles*.
i. α as *connecting vowel* and *alpha privative* are short.

j. In other cases, the quantity of α, ι, υ may be learned by consulting the lexicon, or by observing the usage of Greek poets.

Accent.

52. There are two accents, the *acute* [´], and the *circumflex* [^]. The acute may stand on one of the last three syllables of a word; the circumflex, on one of the last two. The circumflex can only stand on a syllable which is long by nature (49 a).

a. The accents are written over the *second* vowel of a *diphthong*, as αὐτούς *them*, αὐτοῖς *to them*; but over the first of an improper diphthong, as αὐτῷ *to him*.

For the GRAVE accent [`], used instead of the *acute*, see 62.

53. A word which has the *acute*
on the *ultima* is called *oxytone:* as βασιλεύς.
on the *penult* " *paroxytone:* as βασιλεύων.
on the *antepenult* " *proparoxytone:* as βασιλεύοντος.

A word which has the *circumflex*
on the *ultima* is called *perispomenon:* as ἀγαγεῖν.
on the *penult* " *properispomenon:* as ἀγαγοῦσα.

A word which has *no accent* on the *ultima* is called *barytone.* This name, of course, belongs alike to paroxytones, proparoxytones, and properispomena.

54. a. Syllables which *precede the antepenult* are never accented.

b. The *antepenult,* if accented, takes the acute, as ἥλιος *sun;* but if the ultima is long, the antepenult is never accented: ἡλίου (not ἥλιου) *of a sun.*

c. The *penult,* if accented, takes the circumflex, when it has a long vowel, and the ultima *at the same time* has a short one: thus τοιοῦτος *such.*

d. The *penult,* if accented, takes the acute, when *either* it has a short vowel, *or* the ultima has a long one: thus ἡλίου *of a sun,* τοιαύτη *such.*

55. Final αι and οι have the effect of *short* vowels on the accent of the penult and antepenult: as λύονται, λυόμενοι (54 b), τοιοῦτοι, τοιαῦται (54 c).

a. Not so, however, in the *optative* mode, as παιδεύοι, παιδεύσαι, *might train;* and in the adverb οἴκοι *at home.*

56. Final ξ and ψ, after a short vowel, exclude the acute from the antepenult, but not the circumflex from the penult: thus διῶρυξ (for διωρῠχ-ς) *canal,* not δίωρυξ or διώρυξ.

57. a. Some words which have ω, lengthened from ο, in the ultima, with ε in the penult, are accented on the antepenult (contrary to 54 b): as πόλεως *of a city,* δύσερως *love-sick.* — b. Some apparent exceptions to 54 c (such as ὥστε, ἧδε, etc.) are explained by the rules for enclitics (68).

58. The accent of words must be learned, to a great extent, from the lexicon, or by observation in reading. In the majority of words it recedes as far from the end as the foregoing rules allow; when thus placed, it may be called RECESSIVE accent. It is the accent of verbs, almost uniformly, in the finite modes; also of most compound substantives and adjectives.

ACCENT AS AFFECTED BY VOWEL-CHANGES.

59. When two vowels are CONTRACTED, the contract syllable

a. takes the *circumflex,* if the first vowel had an acute.

b. takes the *acute,* if the last vowel had an acute.

c. takes *no accent*, if neither vowel had one.

Thus (τιμά-εσθαι) τιμᾶσθαι *to be honored*, (τιμά-ει) τιμᾷ *he honors*,—(φιλε-όμενος) φιλούμενος *loved*, (δηλο-οίμην) δηλοίμην *might be manifested*, (ἑστα-ώς) ἑστώς *standing*,—(φιλε-ομένη) φιλουμένη *loved*, (τίμα-ε) τίμα *honor thou*.

60. In CRASIS, the accent of the first word disappears; that of the last retains its place: thus τἀγαθά (for τὰ ἀγαθά) *the good things*, τἆλλα (for τὰ ἄλλα, cf. 54 c) *the other things*.

61. In ELISION, oxytone *prepositions* and *conjunctions* lose their accent; other oxytone words throw it back on the penult: ἐπ' αὐτῷ (ἐπί) *on him*, οὐδ' ἐδυνάμην (οὐδέ) *neither could I*, ἀλλ' εἴμ' ἀνήρ (ἀλλά, εἰμί) *but I am a man*, ἕπτ' ἦσαν (ἑπτά) *there were seven*.

ACCENT AS AFFECTED BY CONNECTION IN DISCOURSE.

62. GRAVE ACCENT. When an oxytone (53) is followed by other words in close connection, its accent takes a different form [`], and is called *grave*.

Thus ἀπό *from*, but ἀπὸ τούτου *from this*; βασιλεύς *king*, but βασιλεὺς ἐγένετο *he became king*.

63. The preposition περί is written πέρι when it follows the genitive which it belongs to: as κακῶν πέρι *concerning evils*. This change is called ANASTRŎPHE (i. e. *turning back* of the accent). In poetry its use is much more extended.

64. PROCLITICS are words which attach themselves so closely to a *following* word as not to have a separate accent. They are

a. The forms ὁ, ἡ, οἱ, αἱ, of the article.
b. The prepositions ἐν *in*, εἰς (or ἐς) *into*, ἐξ (ἐκ) *from*.
c. The conjunctions εἰ *if*, ὡς *as*, *that*, (also as prepos. *to*.)
d. The negative οὐ (οὐκ, οὐχ, 44) *not*. —οὐχί, a more emphatic οὐ, is always accented.
e. These words are accented when they are not closely connected in sense with a following word; thus at the end of a sentence: φής, ἢ οὔ *sayest thou so, or not?*

65. ENCLITICS are words which attach themselves so closely to a *preceding* word as to give up their separate accent. They are

a. The pronouns of the first person, μοῦ, μοί, μέ; of the second, σοῦ, σοί, σέ; of the third, οὗ, οἷ, ἕ, and σφίσι.
b. The indefinite pronoun τὶς, τὶ, in all its forms (including τοῦ, τῷ, for τινός, τινί); and the indefinite adverbs πού, πῄ, ποί, ποθέν, ποτέ, πώ, πώς. Used as interrogatives, these words are *orthotone* (i. e. accented): τίς, τί, ποῦ, πῇ, ποῖ, πόθεν, πότε, πῶς.
c. The present indicative of εἰμί *to be* and φημί *to say*, except the second person singular, εἶ, φής.
d. The particles γέ, τέ, τοί, πέρ, νύν, and the inseparable δε (not the conjunction δέ *but*, *and*).

66. The *word before an enclitic*

a. preserves its proper accent and never changes an acute to grave: *ἀγαθόν τι something good*, *ἄλλο τι something else*, *καλῶς φησι he says well.*

b. if proparoxytone or properispomenon, adds an acute on the ultima: *ἄνθρωπός τις some man*, *παῖδές τινες some boys.*

c. if proclitic, takes an acute: *εἴ τις if any one*, *οὔ φησι he denies.*

67. Of *several enclitics* in succession, each one takes an acute from the succeeding, only the last appearing without accent: *εἴ τίς μοί φησί ποτε if any one ever says to me.*

68. In some cases, a word is combined so often with a following enclitic, that the two are regarded as *one* word: thus *ὥστε* for *ὥς τε*, *εἴτε*, *μήτε*, *οἵόστε*, *ὅστις*, *ἤτοι*, *καίτοι*. The enclitic *δε* is always treated thus: *ὅδε*, *τούσδε*, *οἴκαδε*. So *πέρ*, in prose, almost always: *ὥσπερ*. Most of these are apparent exceptions to 54 c.

a. *Εἴθε*, *ναίχι*, from *εἰ*, *ναί*, are accented as if *θε* and *χι* were enclitic particles.

69. The enclitics in some cases *retain* their accent: thus

a. when an enclitic of two syllables follows a paroxytone: *οὕτω φησί so he says.*

b. when there is an *emphasis* on the enclitic: *ἀλλὰ σὲ λέγω but thee I mean* (no other). For the personal pronouns, cf. 133 c; for *ἔστι*, 277 c.

c. when the enclitic stands at the *beginning* of a sentence: *φημὶ δὲ χρῆναι but I say it is proper*;—also, when the vowel which would receive its accent is *elided* (40): *μανία τοῦτ' ἐστί* (for *τοῦτό ἐστι*) *this is madness.*

PUNCTUATION.

70. The *comma* and *period* are the same as in English. The *colon*, a point above the line [·], takes the place of our colon and semicolon. The *mark of interrogation* has the form of an English semicolon [;].

PART SECOND.

INFLECTION.

NOUNS.

71. Inflection belongs to *nouns* (both *substantive* and *adjective*), *pronouns*, and *verbs*. It gives to the same word different forms according to its different relations in the sentence. These forms have a common *stem*, followed by different *endings*.

a. The inflection of nouns and pronouns is called *declension*. Their endings, since they mark the different cases, are called *case-endings*.

b. The Greek distinguishes in its declension

three GENDERS: *masculine*, *feminine*, and *neuter*.

three NUMBERS: the *singular* in reference to one object, the *plural* to more than one, the *dual* to two only.

five CASES: *nominative*, *genitive*, *dative*, *accusative*, and *vocative*. In the singular, the *vocative* is often like the nominative; in the plural, it is always so. In *neuter* words, the nominative and vocative are always like the accusative, and in the plural always end in *α*. The *dual* has but two forms, one for the nominative, accusative, and vocative, the other for the genitive and dative.

c. The *nominative singular* is not to be confounded with the *stem*. Often they are alike: thus *χώρα place, country* is at once the stem and the nom. sing. But oftener they are different: thus *ἄνθρωπος man* is the nom. sing. of the stem *ανθρωπο*. — d. The genitive, dative, and accusative are called OBLIQUE cases, in distinction from the nominative and vocative.

e. Some masculine words are also used as feminine, and vice versa; such words are said to be of COMMON gender: thus *ἄνθρωπος man, human being*, masc. and fem.

72. ARTICLE. Forms of the article *ὁ, ἡ, τό, the*, are often used with nouns in the grammar to mark the genders and cases. We therefore give here the inflection of the article.

Sing.	masc.	fem.	neut.	Dual.	masc.	fem.	neut.	Plur.	masc.	fem.	neut.
Nom.	ὁ	ἡ	τό	N. A.	τώ	τά	τώ	Nom.	οἱ	αἱ	τά
Gen.	τοῦ	τῆς	τοῦ	G. D.	τοῖν	ταῖν	τοῖν	Gen.	τῶν	τῶν	τῶν
Dat.	τῷ	τῇ	τῷ					Dat.	τοῖς	ταῖς	τοῖς
Acc.	τόν	τήν	τό					Acc.	τούς	τάς	τά

For τώ, τοῖν, used instead of τά, ταῖν, see 371.—For the interjection ὦ used with the vocative, see 388.

73. Accent. The accent of a noun remains, in all the forms, on the same syllable as in the nominative singular, or as near that syllable as the general laws of accent allow.

Thus ἄνθρωπος *man*, acc. sing. ἄνθρωπον, nom. plur. ἄνθρωποι; but gen. sing. ἀνθρώπου (54 b), dat. plur. ἀνθρώποις: ὄνομα *name*, gen. sing. ὀνόματος (54 a), gen. plur. ὀνομάτων (54 b).

a. An *accented ultima*, in general, takes the *acute*; but

b. In the *genitive* and *dative* of all numbers, a *long ultima*, if accented, takes the *circumflex*.

Thus ποταμός *river*, gen. sing. ποταμοῦ; τιμή *honor*, dat. sing. τιμῇ; πούς *foot*, gen. plur. ποδῶν, gen. and dat. dual ποδοῖν.

74. Declensions. Nouns are declined in two principal ways, viz.:—1. The *Consonant-Declension*, for stems ending in a *consonant* or *close vowel*; and—2. The *Vowel-Declension*, for stems ending in an *open vowel*.—The vowel-declension divides itself into two forms, according as the stem ends in ο or α. Hence we have

I. The *Vowel-Declension*, including
The *A-Declension*, commonly called *First Decl.*, and
The *O-Declension*, commonly called *Second Decl.*

II. The *Consonant-Decl.*, commonly called *Third Decl.*

First Declension (*A-Declension*).

75. To this declension belong stems (both *masculine* and *feminine*) that end in α; but α in the singular is often changed to η. The nominative singular of feminines ends in α or η; of masculines, in ας or ης.

a. The α or η of the *stem* is closely united with the *case-endings*: it is given with them in the following list of terminations.

	Sing. Fem.		Sing. Masc.		Dual. M. & F.	Plur. M. & F.
Nom.	α,	η	ᾱς,	ης	ᾱ	αι
Gen.	ᾱς,	ης	ου		αιν	ων
Dat.	ᾳ,	ῃ	ᾳ,	ῃ	αιν	αις
Acc.	αν,	ην	ᾱν,	ην	ᾱ	ᾱς
Voc.	α,	η	α,	η	ᾱ	αι

b. The above terminations are all *long*, except α and αν in the nom., acc., and voc. sing.: even these are long after a *vowel* or ρ, if the word is *oxytone* or *paroxytone*: for examples, see 76.

76. FEMININES.

Example. Stem.	ἡ χώρα *country* χωρα	ἡ γλῶσσα *tongue* γλωσσα	ἡ τιμή *honor* τῑμα
Sing. Nom.	χώρᾱ	γλῶσσᾰ	τιμή
Gen.	χώρᾱς	γλώσσης	τιμῆς
Dat.	χώρᾳ	γλώσσῃ	τιμῇ
Acc.	χώρᾱ-ν	γλῶσσᾰ-ν	τιμή-ν
Voc.	χώρᾱ	γλῶσσᾰ	τιμή
Du. N. A. V.	χώρᾱ	γλώσσᾱ	τιμά
G. D.	χώραιν	γλώσσαιν	τιμαῖν
Plur. Nom.	χῶραι	γλῶσσαι	τιμαί
Gen.	χωρῶν	γλωσσῶν	τιμῶν
Dat.	χώραις	γλώσσαις	τιμαῖς
Acc.	χώρᾱς	γλώσσᾱς	τιμάς
Voc.	χῶραι	γλῶσσαι	τιμαί

Other examples: φιλίᾱ *friendship*, γενεά *generation*, βασιλείᾱ *kingdom*, βασίλειᾰ *queen*, ἡμέρᾱ *day*, μοῖρᾰ *portion*, (like χώρα,) — Μοῦσᾰ *Muse*, δόξᾰ *opinion*, τράπεζα *table*, (like γλῶσσα,) — πύλη *gate*, γνώμη *judgment*, διαθήκη *testament*, (like τιμή.)

For *accent*, see 54–5. 73 a, b.

a. Words which end in α after a vowel or ρ, have α in all the cases: other words in α have η in the *genitive* and *dative singular*.

For examples, see above. A few proper names—like Λήδᾱ, gen. Λήδᾱς, dat. Λήδᾳ—are exceptions.

b. In the *genitive plural* of this declension, ων is the contracted form for ά-ων, and therefore always takes the *circumflex* accent (59 a).

c. CONTRACT SUBSTANTIVES AND ADJECTIVES. These follow the rule in 23 a: thus μνᾶ, μνᾶς, μνᾷ, μνᾶν, (for μνα-α, μνα-ας, etc.) *mina*; γῆ, γῆς, γῇ, γῆν, (for γε-α, or γα-α, etc.) *land*. See Ἑρμῆς (77 b), Βορρᾶς (77 cb), and for adjectives cf. 116.

77. MASCULINES.

Example. Stem.	ὁ νεᾱνίας *young man* νεᾱνια	ὁ πολίτης *citizen* πολῑτα
Sing. Nom.	νεανίᾱ-ς	πολίτη-ς
Gen.	νεανίου	πολίτου
Dat.	νεανίᾳ	πολίτῃ
Acc.	νεανίᾱ-ν	πολίτη-ν
Voc.	νεανίᾱ	πολῖτᾰ
Du. N. A. V.	νεανίᾱ	πολίτᾱ
G. D.	νεανίαιν	πολίταιν

Example. Stem.	ὁ νεᾱνίας *young man* νεᾱνια	ὁ πολίτης *citizen* πολῑτα
Plur. Nom.	νεανίαι	πολῖται
Gen.	νεανιῶν	πολιτῶν
Dat.	νεανίαις	πολίταις
Acc.	νεανίᾱς	πολίτᾱς
Voc.	νεανίαι	πολῖται

So ταμίας *steward*, μανδραγόρας *mandrake*,—δικαστής *juror*, στρατιώτης *soldier*, παιδοτρίβης *gymnastic-master*.

a. In the singular of masculines, the final α of the stem remains unchanged after a *vowel* or ρ; and is always *long*. After other letters it is changed to η. But

b. The *vocative singular* takes α short, when the nominative ends in της: see πολίτης.

So too in names of *nations* and *compound* words, which make the nom. in ης: Πέρσᾰ (nom. Πέρσης *Persian*), γεωμέτρᾰ (nom. γεω-μέτρης *land-measurer*). Other words in ης have η in the voc.: Ἀτρείδη (nom. Ἀτρείδης *son of Atreus*).—Ἑρμῆς (for Ἑρμέ-ας) the god *Hermes*, gen. Ἑρμοῦ, etc., has voc. Ἑρμῆ (for Ἑρμε-α, 23 a).

c. The declension of masculines differs in only two points from that of feminines:—ca. The nom. sing. takes the case-ending ς.—cb. The gen. sing. terminates in ου. Here the proper ending is ο, which with α of the stem makes αο; whence by change of vowel (14) comes εο, and by contraction (18 d) ου. A few words have ᾱ (by Doric contraction of αο): as βοῤῥᾶ, gen. of βοῤῥᾶς (for βορέ-ας *north-wind*).

SECOND DECLENSION (*O-Declension*).

78. To this declension belong stems that end in ο. They are chiefly *masculine* and *neuter*, with some *feminines*. The masculines and feminines have ος in the nom. sing., the neuters ον. The feminines are declined like the masculines; the neuters differ from them in two respects:—a. the nominative and vocative singular take ν, the accusative-ending;—b. the nominative, accusative, and vocative plural end in ᾰ (71 b).

79. The ο of the *stem* is closely united with the *case-endings*: it is given with them in the following list of TERMINATIONS.

	Sing.		Dual.	Plur.	
	M. F.	N.	M. F. N.	M. F.	N.
Nom.	ος	ον	ω	οι	ᾰ
Gen.	ου	ου	οιν	ων	ων
Dat.	ῳ	ῳ	οιν	οις	οις
Acc.	ον	ον	ω	ους	ᾰ
Voc.	ε	ον	ω	οι	ᾰ

80.

Example. Stem.	ὁ ἄνθρωπος *man* ανθρωπο	ἡ ὁδός *way* ὁδο	τὸ δῶρον *gift* δωρο
Sing. Nom.	ἄνθρωπο-ς	ὁδό-ς	δῶρο-ν
Gen.	ἀνθρώπου	ὁδοῦ	δώρου
Dat.	ἀνθρώπῳ	ὁδῷ	δώρῳ
Acc.	ἄνθρωπο-ν	ὁδό-ν	δῶρο-ν
Voc.	ἄνθρωπε	ὁδέ	δῶρο-ν
Du. N. A. V.	ἀνθρώπω	ὁδώ	δώρω
G. D.	ἀνθρώποιν	ὁδοῖν	δώροιν
Plur. N. V.	ἄνθρωποι	ὁδοί	δῶρα
Gen.	ἀνθρώπων	ὁδῶν	δώρων
Dat.	ἀνθρώποις	ὁδοῖς	δώροις
Acc.	ἀνθρώπους	ὁδούς	δῶρα

So masc. νόμος *law*, ταῦρος *bull*, θάνᾰτος *death*, ποταμός *river*, — fem. νῆσος *island*, — neut. μέτρον *measure*, σῦκον *fig*, ἱμάτιον *outer garment*, ζυγόν *yoke*.

a. In the *genitive singular*, the proper ending is ο, which by contraction with ο of the stem gives ου: cf. 77 cb. — b. In the *vocative singular* of masculines and feminines, ο of the stem becomes ε (14). But the *nominative* is often used in place of the vocative (386); in θεός *god*, it is always so: thus ὦ θεός (Lat. O deus). — c. In the *genitive plural*, ων is for ο-ων, but does not (as in the A-declension, 76 b) require the accent.

81. Contract Substantives and Adjectives. Words which have stems in εο, οο, suffer contraction. This takes place according to the rules in 18, 21, and 23 a.

Example. Stem.	ὁ νοῦς *mind* νοο		τὸ ὀστοῦν *bone* οστεο	
Sing. Nom.	(νόο-ς)	νοῦ-ς	(ὀστέο-ν)	ὀστοῦ-ν
Gen.	(νόου)	νοῦ	(ὀστέου)	ὀστοῦ
Dat.	(νόῳ)	νῷ	(ὀστέῳ)	ὀστῷ
Acc.	(νόο-ν)	νοῦ-ν	(ὀστέο-ν)	ὀστοῦ-ν
Voc.	(νόε)	νοῦ	(ὀστέο-ν)	ὀστοῦ-ν
Du. N. A. V.	(νόω)	νώ	(ὀστέω)	ὀστώ
G. D.	(νόοιν)	νοῖν	(ὀστέοιν)	ὀστοῖν
Plur. N. V.	(νόοι)	νοῖ	(ὀστέα)	ὀστᾶ
Gen.	(νόων)	νῶν	(ὀστέων)	ὀστῶν
Dat.	(νόοις)	νοῖς	(ὀστέοις)	ὀστοῖς
Acc.	(νόους)	νοῦς	(ὀστέα)	ὀστᾶ

So πλοῦς (from πλόος) *sailing*, περίπλους (περίπλοος) *sailing round* (81 b), ῥοῦς (ῥόος) *stream*, κανοῦν (from κάνεον, cf. 81 c) *basket* (of cane).

The *accent* of the contract forms is, in some points, inconsistent with the rules in 59: — a. The nom. (acc., voc.) dual, when accented on the ultima, is oxytone: ὀστώ (from ὀστέω) instead of ὀστῶ. — b. Compounds keep the accent on the same syllable as in the contract nom. sing.:

thus περίπλους (from περίπλοος) dat. περίπλῳ (from περιπλόῳ) instead of περιπλῷ. — c. Contracts are made in οῦς from proparoxytone adjectives of material in εος: thus ἀργυροῦς (not ἀργύρους, from ἀργύρεος) *of silver;* cf. 116. 322 a.

Attic Second Declension.

82. The O-Declension includes a few stems ending in ω. This ω appears in all the cases; but takes ι subscript where the common ending has ι. This form of the O-Declension, though not confined to the Attic writers, is known as the Attic Second Declension. Thus ὁ νεώ-ς *temple* is declined as follows:

	Sing.		Dual.		Plur.
Nom. Voc.	νεώ-ς	N. A. V.	νεώ	N. V.	νεῴ
Gen.	νεώ	G. D.	νεῴν	G.	νεών
Dat.	νεῴ			D.	νεῴς
Acc.	νεώ-ν			A.	νεώς

So λεώς *people,* κάλως *cable.* For *neuter* forms, see inflection of ἵλεως, 117. — a. Some of these words appear under a *double* form, with ο and with ω in the stem: νεώς and ναός (14 b), λεώς and λαός.

b. Some words have ω or ων in the *acc. sing.*: λαγώ or λαγών, acc. of λαγώς *hare.* So the proper names Ἄθως, Κῶς, Μίνως. Ἕως *dawn* has only ἕω.

The *accent* of these words is peculiar in two respects: — c. The long ω of the ultima does not exclude the accent from the antepenult (57 a): ἵλεως, ἵλεων (from ἵλαος, ἵλαον, 14 b) *propitious.* — d. The gen. and dat., when accented on the ultima, are oxytone (cf. 73 b); yet most editions give the circumflex, except in the gen. sing.

83. Comparison of the First and Second Declensions. The A- and O- Declensions, the two branches of the Vowel-Declension (74), have the following points in common:

Sing.	Nom.	Masculines have ς as ending.
	Gen.	Masculines have ο (77 c. 80 a).
	Dat.	All genders have ι subscript.
	Acc.	All genders have ν.
Du.	N. A. V.	All genders close with the stem-vowel (lengthened, if short).
	G. D.	All genders have ιν.
Plur.	Gen.	All genders have ων.
	Dat.	All genders have ς (orig. σι) with ι before it.
	Nom.	Masculines and feminines have ι.
	Acc.	Masculines and feminines have ς (originally νς), and lengthen a preceding short vowel on account of the omitted ν (30).

a. On the other hand, the two declensions differ from each other in the formation of the nom. and gen. sing. of feminines, and in the accent of the gen. plur.

Third Declension (*Consonant-Declension*).

84. To this declension belong, not only stems ending in a *consonant*, but also those which end in a *close vowel* (ι, υ).

a. In this declension, the form of the ***nominative singular*** is not sufficient to determine the other cases. It is often necessary to have also the ***stem*** of the word, or the ***genitive singular***, from which the stem may generally be found by dropping *ος* the ending.

85. The Gender may be known in many cases by the last letters of the stem.

The following rules relate only to ***substantive*** stems, and where a stem is contracted, they apply only to the primitive or ***uncontracted*** form.

Neuter are stems ending in

- a. *ατ*: as *κέρας* (stem *κερατ*) ***horn***, *ὕδωρ* (*ὑδατ*) ***water***.
- b. *αρ*: as *νέκταρ* ***nectar***.
- c. *ασ*, *εσ*: as *γένος* (*γενεσ*) ***race***, *γῆρας* ***old age***.
- d. *ι*, *υ*, if *ς* is not added in the nom.: as *ἄστυ* ***city***.

Feminine are those ending in

- e. *τητ*: as *ταχυτής* (*ταχυτητ*) ***swiftness***.
- f. *δ*, *θ*: as *ἀσπίς* (*ασπιδ*) ***shield***, poet. *κόρυς* (*κορυθ*) ***helmet***.
- g. *γον*, *δον*: as *σταγών* (*σταγον*) ***drop***, *χελιδών* (*χελῐδον*) ***swallow***.
- h. *οι*: as *πειθώ* (*πειθοι*) ***persuasion***.
- i. *ι*, *υ*: as *πόλι-ς* ***city***, *ὀφρύ-ς* ***brow***, *ναῦ-ς* ***ship***.
  Except those under d. and j.

Masculine are those ending in

- j. *ευ*: as *ἱππεύ-ς* ***horseman***, *ἀμφορεύ-ς* ***jar***.
- k. *ντ*: as *ὀδούς* (*οδοντ*) ***tooth***, *τένων* (*τενοντ*) ***tendon***.
- l. *ητ*, *ωτ*: as *κέλης* (*κελητ*) ***courser***, *ἔρως* (*ερωτ*) ***love***.
  Except those in *τητ*.
- m. *ν*: as *αὐχήν* (*αυχεν*) ***neck***, *χιτών* ***tunic***. Exc. those in *γον*, *δον*.
- n. *ρ*: as *κρāτήρ* ***mixing-bowl***. Except those in *αρ*.

o. Stems ending in a ***labial*** or ***palatal*** (*π*, *β*, *φ*, *κ*, *γ*, *χ*) are never neuter, but whether they are masculine or feminine cannot be determined by general rules.

p. Of the ***exceptions*** to these rules (those to i. and m. being the most numerous), some are evident from the ***meaning***: as *θυγάτηρ* (*θυγατερ*) ***daughter***, fem., *παῖς* (*παιδ*) of common gender, viz. *ὁ παῖς* ***boy***, *ἡ παῖς* ***girl***.

86. The Case-Endings are as follows:

	Masc. and Fem.	Neut.
Sing. Nom.	*ς* (or vowel lengthened)	—
Gen.	*ος*	*ος*
Dat.	*ῐ*	*ῐ*
Acc.	*ᾰ* or *ν*	—
Voc.	none (or like nom.)	—

	Masc. and Fem.	Neut.
Du. N. A. V.	ε	ε
G. D.	οιν	οιν
Plur. N. V.	ες	ᾰ
Gen.	ων	ων
Dat.	σῐ	σῐ
Acc.	ᾰς	ᾰ

87. The *nominative*, *accusative*, and *vocative singular* of NEUTER words are like the stem.

a. Final τ of the stem is either dropped (47), or changed to ς (47 a): as σῶμα (for σωματ) *body*, τέρας (for τερατ) *prodigy*.

88. The NOMINATIVE SINGULAR of masculines and feminines adds ς to the stem. But stems in ν, ρ, σ, οι, οτ, οντ, reject ς, and lengthen ε, ο of the last syllable to η, ω.

Thus λιμήν (λιμεν) *harbor*, ῥήτωρ (ῥητορ) *orator*, τριήρης (τριηρεσ) *trireme*, πειθώ (for πειθῳ, st. πειθοι) *persuasion*, λελυκώς (for λελυκωτ 47 a, st. λελυκοτ) *having loosed*, λέων (for λεωντ 47, st. λεοντ) *lion*.—For *euphonic changes* caused by ς, see 29. 30.

a. Stems in ιν take ς: as δελφίς (later δελφίν) *dolphin*.—b. Participles in οντ take ς when ο belongs to the verb-stem: as δούς (= δο-ντ-ς) *giving*.—c. ς appears also in μέλᾱς *black*, τάλᾱς *wretched*, εἷς *one*, κτείς *comb*, ὀδούς *tooth*, from the stems μελᾰν, ταλᾰν, ἑν, κτεν, οδοντ.

89. The ACCUS'E SINGULAR of masculines and feminines adds α to stems ending in a consonant: πούς *foot*, acc. πόδ-α.
ν to stems ending in a vowel: πόλι-ς *city*, acc. πόλι-ν.

a. Stems in ευ take α: as βασιλεύ-ς *king*, acc. βασιλέ-ᾱ (104 d). So also stems in οι, see 105. For ν in the acc. sing. of certain stems in τ, δ, θ, see 97 a.

90. The VOCATIVE SINGULAR of masculines and feminines is regularly like the stem.

For dropping of a final consonant (not ν, ρ, or ς), see 47. But many words make the vocative singular like the nominative: thus

a. Words of one syllable with simple vowel: nom. voc. μῦ-ς *mouse*.

b. Oxytone words of which the stem ends in a liquid: as ποιμήν (ποιμεν) *shepherd*.

c. All words of which the stem ends in a mute: as φύλαξ (φυλακ) *watchman*. This includes all *participles* of the 3d declension. But we must except barytone substantives and adjectives with stems in ντ: as λέων (λεοντ) *lion*, voc. λέον. Except also a few words from stems in ιδ, including παῖς (παιδ, orig. παϊδ) *boy*, voc. παῖ (47).

For other irregularities, see 98 a. 99. 101 c.

91. The DATIVE PLURAL of all genders adds σῐ to the stem. For the euphonic changes, see 29, 30, and cf. 43.

92. ACCENT. In the accent of this declension, we have the following special rule, contrary to 73.

Stems of one syllable, in the *genitive* and *dative* of all numbers, throw the accent on the case-ending: if the case-ending is long, it receives the circumflex (73 b).

Thus *πούς* (*ποδ*) *foot*, acc. sing. *πόδ-α*, nom. pl. *πόδ-ες*; but genitives *ποδ-ός*, *ποδ-οῖν*, *ποδ-ῶν*, datives *ποδ-ί*, *ποδ-οῖν*, *πο-σί*. Except, however, — a. All genitives and datives of *participles*: *ὤν being*, gen. *ὄντος*, *ὄντοιν*, *ὄντων*, dat. *ὄντι*, *ὄντοιν*, *οὖσι*; and of the interrogative *τίς* (141). — b. The gen. and dat. pl. of *πᾶς all*, *every*: *πάντων*, *πᾶσι*. — c. The gen. dual and plural of *οὖς ear*, *φῶς light*, *φῴς blister*, *δᾴς torch*, *παῖς boy*, *Τρώς Trojan*, *θώς jackal*, *δμώς* (poetic) *slave*, *σής moth*: *ὤτων*, *φώτων*, *φῴδων*, *δᾴδων*, *παίδων*, *Τρώων*, *θώων*, *δμώων*, *σέων*. — d. Some words in which a stem of two syllables is *contracted* to one: *ἔαρ spring*, gen. *ἔαρος* or *ἦρος*, dat. *ἔαρι* or *ἦρι*.

93. QUANTITY. Several stems lengthen a short vowel in forms of one syllable: thus st. *ποδ*, nom. sing. *πούς* (for *ποδ-ς*) *foot*; st. *παντ*, neuter *πᾶν all*; st. *πῠρ*, nom. sing. *πῦρ fire*; st. *σῠ*, nom. sing. *σῦ-ς hog*.

94. The PARADIGMS of this declension are arranged as follows:

1. Stems ending in a labial or palatal (*π*, *β*, *φ*, *κ*, *γ*, *χ*).
2. a lingual mute (*τ*, *δ*, *θ*).
3. a liquid (*λ*, *ν*, *ρ*).
4. a sibilant (*σ*).
5. a simple close vowel (*ι*, *υ*).
6. a diphthong (*ευ*, *αυ*, *ου*, *οι*).

95. I. *Stems ending in a Labial or Palatal.*

	ὁ φύλαξ (φῠλᾰκ) *watchman*	ἡ φλέψ (φλεβ) *vein*	ἡ σάλπιγξ (σαλπιγγ) *trumpet*	ἡ θρίξ (θρῐχ) *hair*
Sing. Nom.	φύλαξ	φλέψ	σάλπιγξ	θρίξ
Gen.	φύλακ-ος	φλεβ-ός	σάλπιγγ-ος	τριχ-ός
Dat.	φύλακ-ῐ	φλεβ-ί	σάλπιγγ-ι	τριχ-ί
Acc.	φύλακ-ᾰ	φλέβ-α	σάλπιγγ-α	τρίχ-α
Voc.	φύλαξ	φλέψ	σάλπιγξ	θρίξ
Du. N. A. V.	φύλακ-ε	φλέβ-ε	σάλπιγγ-ε	τρίχ-ε
G. D.	φυλάκ-οιν	φλεβ-οῖν	σαλπίγγ-οιν	τριχ-οῖν
Plur. N. V.	φύλακ-ες	φλέβ-ες	σάλπιγγ-ες	τρίχ-ες
Gen.	φυλάκ-ων	φλεβ-ῶν	σαλπίγγ-ων	τριχ-ῶν
Dat.	φύλαξι	φλεψί	σάλπιγξι	θριξί
Acc.	φύλακ-ᾰς	φλέβ-ας	σάλπιγγ-ας	τρίχ-ας

So *ὁ κλώψ* (*κλωπ*) *thief*, *ὁ Αἰθίοψ* (*Αιθιοπ*) *Aethiopian*, *ἡ χέρνιψ* (*χερνιβ*) *water for washing hands*, *ἡ κλῖμαξ* (*κλῑμᾰκ*) *ladder*, *ἡ μάστιξ* (*μαστῑγ*) *whip*, *ὁ ὄνυξ* (*ονῠχ*) *claw*, *nail*, *ἡ φάλαγξ* (*φαλαγγ*) *phalanx*. — For the gender see 85 c. For the formation of nom., acc., voc., sing., see 88–90. For *θρίξ*, *τριχός*, see 87 c.

II. *Stems ending in a Lingual Mute* (τ, δ, θ).

96. A. Neuter Stems.

	τὸ σῶμα *body* (σωμᾰτ)	τὸ ἧπαρ *liver* (ἡπᾰτ)	τὸ τέρας *prodigy* (τερᾰτ)
Sing. Nom.	σῶμα	ἧπαρ	τέρας
Gen.	σώματ-ος	ἥπατ-ος	τέρατ-ος
Dat.	σώματ-ι	ἥπατ-ι	τέρατ-ι
Acc.	σῶμα	ἧπαρ	τέρας
Voc.	σῶμα	ἧπαρ	τέρας
Du. N. A. V.	σώματ-ε	ἥπατ-ε	τέρατ-ε
G. D.	σωμάτ-οιν	ἡπάτ-οιν	τεράτ-οιν
Plur. N. V.	σώματ-α	ἥπατ-α	τέρατ-α
Gen.	σωμάτ-ων	ἡπάτ-ων	τεράτ-ων
Dat.	σώμασι	ἥπασι	τέρασι
Acc.	σώματ-α	ἥπατ-α	τέρατ-α

So στόμα (στομᾰτ) *mouth*, ὄνομα (ονομᾰτ) *name*, γάλα (γᾰλακτ) *milk*, μέλι (μελῐτ) *honey*, φῶς (φωτ) *light* (92 c), — δέλεαρ (δελεᾰτ) *bait*, — κέρας (κερᾱτ) *horn*, *wing* of army (also declined like κρέας, 102). — a. In such words as ἧπαρ, the stem ended originally in αρτ, from which τ is dropped (47) in the nom. acc. voc. sing., but ρ in all the other cases.

97. B. Masculine and Feminine Stems.

	ὁ θής (θητ) *hired man*	ἡ ἐλπίς (ελπῐδ) *hope*	ἡ ἔρις (ερῐδ) *strife*	ὁ ἡ ὄρνις (ορνῑθ) *bird*	ὁ γέρων (γεροντ) *old man*
Sing. Nom.	θής	ἐλπίς	ἔρις	ὄρνις	γέρων
Gen.	θητ-ός	ἐλπίδ-ος	ἔριδ-ος	ὄρνιθ-ος	γέροντ-ος
Dat.	θητ-ί	ἐλπίδ-ι	ἔριδ-ι	ὄρνιθ-ι	γέροντ-ι
Acc.	θῆτ-α	ἐλπίδ-α	ἔριν	ὄρνιν	γέροντ-α
Voc.	θής	ἐλπίς	ἔρις	ὄρνις	γέρον
Du. N. A. V.	θῆτ-ε	ἐλπίδ-ε	ἔριδ-ε	ὄρνιθ-ε	γέροντ-ε
G. D.	θητ-οῖν	ἐλπίδ-οιν	ἐρίδ-οιν	ὀρνίθ-οιν	γερόντ-οιν
Plur. N. V.	θῆτ-ες	ἐλπίδ-ες	ἔριδ-ες	ὄρνιθ-ες	γέροντ-ες
Gen.	θητ-ῶν	ἐλπίδ-ων	ἐρίδ-ων	ὀρνίθ-ων	γερόντ-ων
Dat.	θησί	ἐλπίσι	ἔρισι	ὄρνισι	γέρουσι
Acc.	θῆτ-ας	ἐλπίδ-ας	ἔριδ-ας	ὄρνιθ-ας	γέροντ-ας

So ἡ νύξ (νυκτ) *night*, ὁ πούς (ποδ, 93) *foot*, ἡ λαμπάς (λαμπᾰδ) *torch*, ἡ χάρις (χᾰρῐτ) *favor* (97 a), ὁ ἀνδριάς (ανδριᾰντ) *statue*, ὁ λέων (λεοντ) *lion*. For some irregular forms of ὄρνις, see 112 s.

a. In the *accusative singular*, barytone words in ις, υς, reject the final consonant of the stem, and annex ν to the close vowel: thus χάρις (χαριτ) *favor*, acc. χάριν, rarely χάριτ-α; but κρηπίς (κρηπῑδ) *base*, oxytone, acc. κρηπῖδ-α, never κρηπιν.

98. III. *Stems ending in a Liquid.*

	ὁ ποιμήν (ποιμεν) *shepherd*	ὁ δαίμων (δαιμον) *divinity*	ὁ αἰών (αιων) *age*	ὁ ϑήρ (ϑηρ) *beast*	ὁ ῥήτωρ (ῥητορ) *orator*
Sing. Nom.	ποιμήν	δαίμων	αἰών	ϑήρ	ῥήτωρ
Gen.	ποιμέν-ος	δαίμον-ος	αἰῶν-ος	ϑηρ-ός	ῥήτορ-ος
Dat.	ποιμέν-ι	δαίμον-ι	αἰῶν-ι	ϑηρ-ί	ῥήτορ-ι
Acc.	ποιμέν-α	δαίμον-α	αἰῶν-α	ϑῆρ-α	ῥήτορ-α
Voc.	ποιμήν	δαῖμον	αἰών	ϑήρ	ῥῆτορ
Du. N. A. V.	ποιμέν-ε	δαίμον-ε	αἰῶν-ε	ϑῆρ-ε	ῥήτορ-ε
G. D.	ποιμέν-οιν	δαιμόν-οιν	αἰών-οιν	ϑηρ-οῖν	ῥητόρ-οιν
Plur. N. V.	ποιμέν-ες	δαίμον-ες	αἰῶν-ες	ϑῆρ-ες	ῥήτορ-ες
Gen.	ποιμέν-ων	δαιμόν-ων	αἰών-ων	ϑηρ-ῶν	ῥητόρ-ων
Dat.	ποιμέσι	δαίμοσι	αἰῶσι	ϑηρ-σί	ῥήτορ-σι
Acc.	ποιμέν-ας	δαίμον-ας	αἰῶν-ας	ϑῆρ-ας	ῥήτορ-ας

So ὁ μήν (μην) *month*, ὁ ἡγεμών (ἡγεμον) *leader* (90 b), ὁ παιάν (παιᾱν) *paean*, ὁ αἰθήρ (αιθερ) *aether*, ὁ κρᾱτήρ (κρᾱτηρ) *mixing-bowl*, ὁ φώρ (φωρ) *thief*.—a. In the *voc. sing.*, some compound proper names throw the accent back on the antepenult: as Ἀγαμέμνων, voc. Ἀγάμεμνον.

99. *Syncopated Stems in* ερ.

Πατήρ (πατερ) *father*, in the gen. and dat. sing., drops ε of the stem, and accents the last syllable. In the other cases, it retains ε and accents it; but in the voc. sing., it accents the first syllable. In the dat. plur., it changes -έρ to -ρά. The same peculiarities are found in μήτηρ *mother*, ϑυγάτηρ *daughter*, γαστήρ *belly*: ἀνήρ *man* syncopates most of the cases, and inserts δ between ν and ρ. Thus

	ὁ πατήρ (πατερ) *father*	ἡ μήτηρ (μητερ) *mother*	ἡ ϑυγάτηρ (ϑυγατερ) *daughter*	ὁ ἀνήρ (ανερ) *man*
Sing. Nom.	πατήρ	μήτηρ	ϑυγάτηρ	ἀνήρ
Gen.	πατρός	μητρός	ϑυγατρός	ἀνδρός
Dat.	πατρί	μητρί	ϑυγατρί	ἀνδρί
Acc.	πατέρ-α	μητέρ-α	ϑυγατέρ-α	ἄνδρα
Voc.	πάτερ	μῆτερ	ϑύγατερ	ἄνερ
Du. N. A. V.	πατέρ-ε	μητέρ-ε	ϑυγατέρ-ε	ἄνδρε
G. D.	πατέρ-οιν	μητέρ-οιν	ϑυγατέρ-οιν	ἀνδροῖν
Plur. N. V.	πατέρ-ες	μητέρ-ες	ϑυγατέρ-ες	ἄνδρες
Gen.	πατέρ-ων	μητέρ-ων	ϑυγατέρ-ων	ἀνδρῶν
Dat.	πατράσι	μητράσι	ϑυγατράσι	ἀνδράσι
Acc.	πατέρ-ας	μητέρ-ας	ϑυγατέρ-ας	ἄνδρας

100. *Comparative Stems in* ον.

Adjectives of the comparative degree in ων (from stems

in ον) drop ν in certain forms, and then contract the vowels that come together.

	Masculine and Feminine.	Neuter.
Sing. Nom.	μείζων *greater*	μεῖζον
Gen.	μείζον-ος	μείζον-ος
Dat.	μείζον-ι	μείζον-ι
Acc.	μείζον-α [μειζο-α] μείζω	μεῖζον
Voc.	μεῖζον	μεῖζον
Du. N. A. V.	μείζον-ε	μείζον-ε
G. D.	μειζόν-οιν	μειζόν-οιν
Plur. N. V.	μείζον-ες [μειζο-ες] μείζους	μείζον-α [μειζο-α] μείζω
Gen.	μειζόν-ων	μειζόν-ων
Dat.	μείζοσι	μείζοσι
Acc.	μείζον-ας [μειζο-ας] μείζους	μείζον-α [μειζο-α] μείζω

So βελτίων *better*, αἰσχίων *more shameful*, ἀλγίων *more painful*. The accent is recessive (58); hence in neut. βέλτιον, αἴσχιον, ἄλγιον.

IV. *Stems ending in σ.*

101. A. Stems in εσ.

	τὸ γένος *race* (γενεσ)		M. F. εὐγενής N. εὐγενές *well-born* (ευγενεσ)		
S. N.	γένος		M. F. εὐγενής		N. εὐγενές
G.	(γένε-ος)	γένους	(εὐγενέ-ος)	εὐγενοῦς	
D.	(γένε-ϊ)	γένει	(εὐγενέ-ϊ)	εὐγενεῖ	
A.	γένος		(εὐγενέ-α)	εὐγενῆ	N. εὐγενές
V.	γένος		εὐγενές		
Dual.	(γένε-ε)	γένη	(εὐγενέ-ε)	εὐγενῆ	
	(γενέ-οιν)	γενοῖν	(εὐγενέ-οιν)	εὐγενοῖν	
P. N.	(γένε-α)	γένη	(εὐγενέ-ες)	εὐγενεῖς	N. (εὐγενέ-α) εὐγενῆ
G.	(γενέ-ων)	γενῶν	(εὐγενέ-ων)	εὐγενῶν	
D.	γένεσι		εὐγενέσι		
A.	(γένε-α)	γένη	(εὐγενέ-ας)	εὐγενεῖς	N. (εὐγενέ-α) εὐγενῆ

So τὸ εἶδος *form*, κάλλος *beauty*, μέλος *song*. Adjectives, σαφής (neut. σαφές) *clear*, ἀκριβής (ἀκριβές) *exact*, εὐήθης (εὔηθες) *simple*.

a. The stems in εσ are very numerous. The *substantive* stems are neuter, and change ες to ος in the nom. sing. (14). The *adjective* stems retain ες in the neuter, but change it to ης in the nom. masc. and fem. (88). Ἡ τριήρης (τριηρεσ) *trireme*, and some others in ήρης, though used as substantives, are properly adjectives, belonging to an implied ναῦς *ship*.

b. Before all case-endings, σ falls away (34). The vowels which come together are then *contracted*. — εε in the dual gives η (contrary to 18 d). — εα coming after a vowel gives ᾱ (contrary to 18 b): as ὑγιής (ὑγιεσ) *healthy*, acc. ὑγιᾶ (but also ὑγιῆ), χρέος (χρεεσ) *debt*, neut., pl. χρέᾱ. — For contraction of εας to εις in the acc. pl., see 23 b.

c. Barytone words in ης have recessive accent (58) everywhere, even

in *contract* forms: as Σωκράτης, voc. Σώκρατες (not Σωκράτες, 73), αὐτάρκης *self-sufficing*, neuter αὔταρκες, gen. pl. (αὐταρκέων) αὐτάρκων (not αὐταρκῶν, 59 a). — The neuter ἀληθές (M. F. ἀληθής) *true* throws back the accent when used as a question: ἄληθες; *really?*

d. Proper names in κλεης, — compounded with κλέος (κλεεσ) *fame*, — have in the dative a *double* contraction: thus nom. (Περικλεης) Περικλῆς, gen. (Περικλεεος) Περικλέους, dat. (Περικλεεϊ, Περικλέει) Περικλεῖ, acc. (Περικλεεα) Περικλέā, voc. (Περικλεες) Περίκλεις

102. B. Stems in ασ, οσ, ωσ.

	τὸ κρέας *flesh* (κρεασ)	ἡ αἰδώς *shame* (αιδοσ)	ὁ ἥρως *hero*
Sing. Nom.	κρέας	αἰδώς	ἥρως
Gen.	(κρέα-ος) κρέως	(αἰδό-ος) αἰδοῦς	ἥρω-ος
Dat.	(κρέα-ϊ) κρέᾳ	(αἰδό-ϊ) αἰδοῖ	ἥρω-ϊ
Acc.	κρέας	(αἰδό-α) αἰδῶ	ἥρω-α
Voc.	κρέας	αἰδώς	ἥρως
Du. N. A. V.	(κρέα-ε) κρέā		ἥρω-ε
G. D.	(κρεά-οιν) κρεῷν		ἡρώ-οιν
Plur. N. V.	(κρέα-α) κρέα		ἥρω-ες
Gen.	(κρεά-ων) κρεῶν		ἡρώ-ων
Dat.	κρέασι		ἥρω-σι
Acc.	(κρέα-α) κρέα		ἥρω-ας

a. These stems are few in number, and all of them substantives. Those in ασ are neuter: τὸ γέρας *honorary gift*, γῆρας *old age*, κνέφας *darkness*; for κέρας *horn*, *wing* of army, inflected also like τέρας, see 96. Those in ωσ are masculine: ὁ θώς *jackal*, μήτρως *mother's brother*. The only stem in οσ is that of αἰδώς (88).

b. These all drop σ before a case-ending, like stems in εσ. In the dat. sing., αϊ is contracted to ᾳ: as γήρᾳ (for γήραϊ). — The quantity of α in the contracted nom. acc. pl. is variable. — From ἥρως contracted forms are sometimes found, ἥρῳ (for ἥρωϊ), ἥρω (for ἥρωα).

103. V. *Stems in ι and υ (simple close vowels).*

	ἡ πόλις (πολῐ) *city*	ὁ πῆχυς (πηχῠ) *fore-arm*	τὸ ἄστυ (αστῠ) *city*	ὁ μῦς (μῠ) *mouse*	ὁ ἰχθύς (ιχθῠ) *fish*
Sing. Nom.	πόλι-ς	πῆχυ-ς	ἄστυ	μῦ-ς	ἰχθύ-ς
Gen.	πόλε-ως	πήχε-ως	ἄστε-ος	μυ-ός	ἰχθύ-ος
Dat.	(πόλε-ϊ) πόλει	(πήχε-ϊ) πήχει	(ἄστε-ϊ) ἄστει	μυ-ΐ	ἰχθύ-ϊ
Acc.	πόλι-ν	πῆχυ-ν	ἄστυ	μῦ-ν	ἰχθύ-ν
Voc.	πόλι	πῆχυ	ἄστυ	μῦ-ς	ἰχθύ
Du. N. A. V.	πόλε-ε	πήχε-ε	ἄστε-ε	μύ-ε	ἰχθύ-ε (ῡ)
G. D.	πολέ-οιν	πηχέ-οιν	ἀστέ-οιν	μυ-οῖν	ἰχθύ-οιν

	ἡ πόλις (πολῐ) *city*	ὁ πῆχυς (πηχῠ) *fore-arm*	τὸ ἄστυ (αστῠ) *city*	ὁ μῦς (μῠ) *mouse*	ὁ ἰχθύς (ιχθῠ) *fish*
Plur. N. V.	(πόλε-ες) πόλεις	(πήχε-ες) πήχεις	(ἄστε-α) ἄστη	μύ-ες	ἰχθύ-ες
Gen.	πόλε-ων	πήχε-ων	ἄστε-ων	μυ-ῶν	ἰχθύ-ων
Dat.	πόλε-σι	πήχε-σι	ἄστε-σι	μυ-σί	ἰχθύ-σι
Acc.	(πόλε-ας) πόλεις	(πήχε-ας) πήχεις	(ἄστε-α) ἄστη	(μύ-ας) μῦς	(ἰχθύ-ας) ἰχθῦς

So ἡ δύναμι-ς *power*, ἡ στάσι-ς *faction*, ὁ πέλεκυ-ς *axe* (like πῆχυς), ὁ ἡ σῦ-ς (or ὗ-ς, 34 a) *hog* (like μῦ-ς), ὁ βότρυ-ς *cluster of grapes* (like ἰχθύς).

a. The final ι or υ of the stem always appears in the nom., acc. and voc. sing. Elsewhere, it is generally changed to ε. Contraction then occurs in the dat. sing. and in the nom. and acc. pl. For εας contracted to εις in the acc. pl., see 23 b. The nom. and acc. dual are seldom contracted (εε to η, cf. 101 b): as πόλη. After ε the gen. sing. takes ως, the so-called Attic ending, which, however, does not prevent the accent from standing on the antepenult (57 a): πόλεως, πήχεως. The gen. pl. follows the accent of the gen. sing.: πόλεων, πήχεων. The neuter ἄστυ has gen. sing. ἄστεος, less often ἄστεως.

b. Most stems in ι follow the formation just described. So too all *adjective* stems in υ: these, however, take ος in the gen. sing., and have no contraction in the neuter plural: as γλυκύ-ς *sweet*, γλυκέ-ος, γλυκέ-α.

c. Most *substantive* stems in υ preserve this vowel through all the cases. The dual has also ῡ for υε; the acc. pl. has ῡς for υας (20).

d. The stem οϊ, contracted οι, retains ι throughout, and is thus declined: sing. ἡ ὁ οἶ-ς *sheep*, οἰ-ός, οἰ-ί, οἶ-ν; pl. οἶ-ες, οἰ-ῶν, οἰ-σί, οἶ-ας.

104. VI. *Stems ending in a Diphthong.*

	ὁ βασιλεύ-ς *king*	ὁ ἡ βοῦ-ς *ox, cow*	ἡ γραῦ-ς *old woman*	ἡ ναῦ-ς *ship*
Sing. Nom.	βασιλεύ-ς	βοῦ-ς	γραῦ-ς	ναῦ-ς
Gen.	βασιλέ-ως	βο-ός	γρᾱ-ός	νε-ώς
Dat.	(βασιλέ-ϊ) βασιλεῖ	βο-ΐ	γρᾱ-ΐ	νη-ΐ
Acc.	βασιλέ-ᾱ	βοῦ-ν	γραῦ-ν	ναῦ-ν
Voc.	βασιλεῦ	βοῦ	γραῦ	ναῦ
Du. N. A. V.	βασιλέ-ε	βό-ε	γρᾶ-ε	νῆ-ε
G. D.	βασιλέ-οιν	βο-οῖν	γρᾱ-οῖν	νε-οῖν
Plur. N. V.	(βασιλέ-ες) βασιλεῖς	βό-ες	γρᾶ-ες	νῆ-ες
Gen.	βασιλέ-ων	βο-ῶν	γρᾱ-ῶν	νε-ῶν
Dat.	βασιλεῦ-σι	βου-σί	γραυ-σί	ναυ-σί
Acc.	βασιλέ-ᾱς	βοῦ-ς	γραῦ-ς	ναῦ-ς

So ὁ γονεύ-ς *parent*, ὁ ἱερεύ-ς *priest*, Ἀχιλλεύ-ς, Ὀδυσσεύ-ς.

a. The final υ of the diphthong disappears before all vowels, according to 25.—The stem ναυ, after dropping υ, becomes νη before a *short* vowel-sound, νε before a *long* one.

In regard to stems in ευ, observe that

b. the gen. sing. has ως instead of ος, cf. 103 a.

c. the dat. sing. always contracts έϊ to εῖ.

d. the acc. sing. and acc. pl. have ᾰ, and remain uncontracted.

e. the contract nom. pl. has ῆς in the older Attic writers: βασιλῆς instead of βασιλεῖς.

f. when ευ follows a vowel, contraction may occur in the gen. and the acc.: as Πειραιεύ-ς *Piraeeus*, gen. Πειραιῶς, acc. Πειραιᾶ (cf. 101 b).

g. Some compounds of πούς (ποδ) *foot* form the acc. sing. as if from a stem in ου: τρίπους (τριποδ) *three-footed*, acc. τρίπουν (but in the sense *tripod*, acc. τρίποδα). Οἰδίπους *Oedipus* makes Οἰδίποδος and Οἰδίπου, Οἰδίποδι, Οἰδίποδα and Οἰδίπουν, Οἰδίπους and Οἰδίπου.

105. *Stems ending in* οι. These are all feminine, and are thus declined:

Sing.	Nom.	πειθώ *persuasion.*	
	Gen.	(πειθό-ος)	πειθοῦς
	Dat.	(πειθό-ϊ)	πειθοῖ
	Acc.	(πειθό-α)	πειθώ
	Voc.	πειθοῖ	

So ἠχώ (ηχοι) *echo*, Καλυψώ, Λητώ.—a. In the nom. sing. πειθώ is for πειθῳ (88). The oblique cases drop ι (25 a) and are contracted: the contract acc. sing. is oxytone like the nom. (contrary to 59 a). The rare dual and plural are formed as if the stem ended in ο (79).

106. Declensions Compared. The *Consonant-Declension* (Decl. III.) and the *Vowel-Declension* (Decl. I., II.) agree in the following points:

In *all genders*,

a. the D. S. ends in ι (in the vowel-decl., ι subscript).

b. the G. D. dual ends in ιν (αιν, οιν)

c. the G. P. ends in ων.

d. the D. P. ended originally in σι.

In the *neuter* (e.) the N. A. V. P. end in α.

In the *masculine* and *feminine*,

f. the N. S. takes ς (or an equivalent for it); except in feminines of [the A-Decl.

g. the A. S. takes ν after a vowel-stem.

h. the A. P. takes ς (originally νς).

i. In the acc. of consonant-stems, a connecting ᾰ was inserted before ν and νς: thus πατέρᾰ and πατέρᾰς are for πατερ-ᾰ-ν (orig. πατερ-ᾰ-μ, 47 b) and πατερ-ᾰ-νς (cf. 30).

107. The principal differences of ending are found

a. in the G. S. of all genders, where the Cons.-Decl. has ος (ως).

b. in the N. P. masc. and fem., where the Cons.-Decl. has ες.

c. in the N. A. V. S. neuter, where the Cons.-Decl. does not take ν.

Irregular Declension.

108. In some instances, a word has forms belonging to *two* different stems. Such words are called heteroclites, when the nominative singular can be formed alike from either stem (ἑτερόκλιτα *differently declined*).

Thus N. S. σκότος *darkness* (stem σκοτο Decl. II., or σκοτεσ Decl. III.), G. S. σκότου or σκότους.

a. Thus proper names in ης of the 3d decl. often have forms belonging to the 1st decl., especially in the acc. sing.: thus Σωκράτης (stem Σωκρατεσ), acc. Σωκράτην (as if from a stem Σωκρατα), together with the regular acc. Σωκράτη. But proper names in κλῆς (101 d) have only forms of the third declension.

109. But usually the nom. sing. can be formed from only one of the two stems. Then forms belonging to the other stem are called METAPLASTIC (from μεταπλασμός *change of formation*). Thus τὸ δένδρο-ν *tree*, D. P. δένδρεσι (as if from stem δενδρεσ); τὸ δάκρυο-ν *tear*, D. P. δάκρυ-σι (poetic N. S. δάκρυ); τὸ πῦρ *fire*, plur. τὰ πυρά (2d decl.) *watch-fires*, dat. πυροῖς; ὁ ὄνειρο-ς *dream* (2d decl.), but also G. S. ὀνείρατ-ος, plur. ὀνείρατ-α, etc. (3d decl.).

110. In some words, the sing. and plur. are of different genders (HETEROGENEOUS), though alike in stem. Thus ὁ σῖτο-ς *corn*, pl. τὰ σῖτα; ὁ σταθμός *station*, *stall*, pl. often τὰ σταθμά (in the sense of *weights*, always so); ὁ δεσμός *band*, pl. often τὰ δεσμά; τὸ στάδιον *stade* (furlong), pl. commonly οἱ στάδιοι.

111. a. Many words are DEFECTIVE in NUMBER, often from the nature of their meaning. Thus αἰθήρ *aether* only in the sing.; οἱ ἐτησίαι *annual winds*, τὰ Διονύσια *festival of Dionysus*, only in the plural.

b. Other words are DEFECTIVE in CASE. Thus ὄναρ *dream*, ὕπαρ *waking view*, ὄφελος *use*, all neuter and used only in the nom. and acc.; μάλη *arm-pit* used only in the phrase ὑπὸ μάλης.

112. The most important irregularities of declension, which have not been noticed already, will be found in the following ALPHABETICAL LIST:

a. ἀδελφό-ς, ὁ, *brother*: accent irreg. in V. S. ἄδελφε.

b. ἀλώπηξ (αλωπεκ), ἡ, *fox*: N. V. S. irreg. (for αλωπεξ).

c. Ἀπόλλων (-ων), ὁ, *Apollo*: A. Ἀπόλλωνα or Ἀπόλλω, V. Ἄπολλον.

d. Ἄρης (Αρες), ὁ, *Ares*: G. Ἄρεως or Ἄρεος, A. Ἄρην or Ἄρη.

e. αρν, *lamb*, stem without N. S.: hence (τοῦ, τῆς) ἀρνός, ἀρνί, ἄρνα; ἄρνες, ἀρνῶν, ἀρνάσι, ἄρνας. The N. S. is supplied by ἀμνός, 2d declension, regular.

f. ἀστήρ (αστερ), ὁ, *star*: irreg. D. P. ἀστράσι (cf. 99).

g. γόνυ, τό, *knee*, N. A. V. S.: the rest from st. γονᾰτ, as γόνατ-ος, etc.

h. γυνή, ἡ, *woman*, N. S.: the rest from st. γυναικ, with accent (in all but V. S.) as if from γ'ναικ, of one syllable (92): G. S. γυναικός, D. γυναικί, A. γυναῖκα, V. γύναι; dual γυναῖκε, γυναικοῖν; plur. γυναῖκες, γυναικῶν, γυναιξί, γυναῖκας.

i. δεσπότης (δεσποτα) *master*: accent irreg. in V. S. δέσποτα.

j. Δημήτηρ *Demēter*: Δήμητρος (cf. 99), Δήμητρι, Δήμητρα, Δήμητερ.

k. δόρυ, τό, *spear*, N. A. V. S.: the rest from st. δορᾰτ, as δόρατ-ος, etc. Poetic G. δορός, D. δορί or δόρει.

l. ἔγχελυ-ς, ἡ, *eel*: in sing. like ἰχθύ-ς, in plur. like πῆχυ-ς.

m. Ζεύ-ς, ὁ, the god *Zeus*: G. Διός, D. Διί, A. Δία, V. Ζεῦ. Poetic G. Ζηνός, D. Ζηνί, A. Ζῆνα.

n. θέμις (θεμιδ), ἡ, *right*: only irreg. in θέμις εἶναι (for θέμιν εἶναι) *to be right*; compare θέμις ἐστί *it is right*.

o. κλείς (κλειδ), ἡ, *key*: A. S. κλεῖν or κλεῖδα, A. P. κλεῖς or κλεῖδας.

p. κοινωνό-ς, ὁ ἡ, *partaker*: in Xen. κοινῶν-ες, -ας.

q. κύων, ὁ ἡ, *dog*, V. κύον: the rest from st. κυν, as κυν-ός, κυν-ί, etc.
r. μάρτυ-ς, ὁ ἡ, *witness*, D. P. μάρτῠ-σι: the rest from stem μαρτυρ.
s. ὄρνῑς (ορνῑθ), ὁ ἡ, *bird*, reg. (97): A. S. ὄρνῑν, also ὄρνιθα. Rarer, from stem ορνι, are N. P. ὄρνεις, G. ὄρνεων, A. ὄρνεις (rarely ὄρνῑς).
t. οὖς, τό, *ear*, N. A. V. S.: the rest from ωτ, as ὠτός, ὠτί, plur. ὦτα, ὤτων, ὠσί. These are contracted forms for ουας, ουατος, etc.
u. Πνύξ, ἡ, *Pnyx* in Athens: G. Πυκν-ός, D. Πυκν-ί, A. Πύκν-α.
v. Ποσειδῶν, ὁ, *Poseidon*: A. Ποσειδῶνα or Ποσειδῶ, V. Πόσειδον.
w. πρεσβευτής (-τα), ὁ, *embassador*: plur. commonly πρέσβεις, πρέσβεων, πρέσβεσι, from poetic sing. πρέσβυ-ς, *old man, embassador*.
x. σωτήρ (σωτηρ), ὁ, *savior*: V. σῶτερ.
y. τάν, only in voc. ὦ τάν (or ὦ 'τᾶν) *O friend*, rarely *O friends*.
z. ὕδωρ, τό, *water*, N. A. V. S.: the rest from st. ὑδᾰτ, as ὕδατος, etc.
aa. υἱό-ς, ὁ, *son*: also from a stem υἱεσ, G. υἱέος, D. υἱεῖ; dual υἱέε, υἱέοιν; plur. υἱεῖς, υἱέων, υἱέσι, υἱεῖς.
ab. χείρ, ἡ, *hand*, stem χειρ; but G. D. D. χεροῖν, D. P. χερσί.
ac. χοῦς, ὁ, *congius*, reg. like βοῦς; but A. P. χόας. From stem χοευ, G. χοῶς (104 f), A. χοᾶ, A. P. χοᾶς (also written χόως, χόα, χόας).
ad. χρέως, τό, *debt*, N. A. V. S.: also G. S. χρέως. Other cases are supplied by τὸ χρέος *debt*, which is declined regularly (101 b).
ae. χρώς (χρωτ), ὁ, *skin*: only irreg. in ἐν χρῷ (for ἐν χρωτί) *close by*.

Local Endings.

113. For some words we find an old *Locative case*, denoting the place *where*, with the ending ι for the sing., and for the plural σι (43) without ι before it (cf. 83): thus οἴκοι *at home*, Πυθοῖ *at Pytho*, Ἰσθμοῖ *at the Isthmus*, Ἀθήνη-σι *at Athens*, Πλαταιᾶ-σι *at Plataea*, θύρᾱ-σι (at the doors) *abroad*.

114. Other local endings, which closely resemble case-endings, are

-θι, for the place *where*.
-θεν, for the place *whence* (less often *where*).
-δε (also -ζε or -σε), for the place *whither*.

Thus ἄλλο-θι *in another place*, ἄλλο-θεν *from another place*, ἄλλο-σε *to another place*; Ἀθήνη-θεν *from Athens*; θύρᾱ-θεν *from without*; πάντ-ο-θεν *from every side*, πάντ-ο-σε *to every side*, (with *connective* ο after a consonant-stem.)—a. The ending -δε is applied (as an enclitic, 65 d) to the *accusative* case: thus Μέγαρά-δε *toward Megăra*, Ἐλευσῖνά-δε *toward Eleusis*, Ἀθήναζε (for Αθηνας-δε) *toward Athens*, poetic θύραζε (for θυρας-δε) *out*; irregular is οἴκα-δε (for οἶκόν-δε) *homeward*.

ADJECTIVES.

A. ADJECTIVES OF THE VOWEL-DECLENSION.

115. This is much the most numerous class. The masculine and neuter follow the O-Declension; the feminine usually follows the A-Declension. Thus the nominative singular terminates in ος, η (or ᾱ), ον: as ἀγαθός, ἀγαθή, ἀγαθόν, *good*; φίλιος, φιλίᾱ, φίλιον, *friendly*.

	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
S. N.	ἀγαθός	ἀγαθή	ἀγαθόν	φίλιος	φιλίᾱ	φίλιον
G.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	φιλίου	φιλίᾱς	φιλίου
D.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	φιλίῳ	φιλίᾳ	φιλίῳ
A.	ἀγαθόν	ἀγαθήν	ἀγαθόν	φίλιον	φιλίᾱν	φίλιον
V.	ἀγαθέ	ἀγαθή	ἀγαθόν	φίλιε	φιλίᾱ	φίλιον
Dual	ἀγαθώ	ἀγαθά	ἀγαθώ	φιλίω	φιλίᾱ	φιλίω
	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν	φιλίοιν	φιλίαιν	φιλίοιν
P. N.	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλιοι	φίλιαι	φίλια
G.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	φιλίων	φιλίων	φιλίων
D.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	φιλίοις	φιλίαις	φιλίοις
A.	ἀγαθούς	ἀγαθάς	ἀγαθά	φιλίους	φιλίᾱς	φίλια

a. The final α in the nom. sing. fem. is always long. It is used after a vowel or ρ: as δίκαιος *just*, fem. δικαίᾱ, αἰσχρός *shameful*, fem. αἰσχρᾱ́. But η is used after the vowel ο, unless ρ precedes it: as ὄγδοος *eighth*, fem. ὀγδόη, ἀθρόος *collected*, fem. ἀθρόᾱ.

b. The feminine, in the nom. and gen. pl., follows the accent of the masculine: thus βέβαιος *firm*, nom. pl. masc. βέβαιοι, fem. βέβαιαι, not βεβαῖαι, as we might expect from nom. sing. βεβαία (73); gen. pl. fem. βεβαίων, like the masc., not βεβαιῶν, as in substantives (76 b).

116. Adjectives in εος and οος are subject to *contraction*. Thus ἁπλοῦς *simple*, ἀργυροῦς *of silver*, contracted from ἁπλόος, ἀργύρεος. The *uncontracted* forms may be known from 115; the *contract* forms are as follows:

S. N.	ἁπλοῦς	ἁπλῆ	ἁπλοῦν	ἀργυροῦς	ἀργυρᾶ	ἀργυροῦν
G.	ἁπλοῦ	ἁπλῆς	ἁπλοῦ	ἀργυροῦ	ἀργυρᾶς	ἀργυροῦ
D.	ἁπλῷ	ἁπλῇ	ἁπλῷ	ἀργυρῷ	ἀργυρᾷ	ἀργυρῷ
A.	ἁπλοῦν	ἁπλῆν	ἁπλοῦν	ἀργυροῦν	ἀργυρᾶν	ἀργυροῦν
V.	ἁπλοῦς	ἁπλῆ	ἁπλοῦν	ἀργυροῦς	ἀργυρᾶ	ἀργυροῦν
Dual	ἁπλώ	ἁπλᾶ	ἁπλώ	ἀργυρώ	ἀργυρᾶ	ἀργυρώ
	ἁπλοῖν	ἁπλαῖν	ἁπλοῖν	ἀργυροῖν	ἀργυραῖν	ἀργυροῖν
P. N.	ἁπλοῖ	ἁπλαῖ	ἁπλᾶ	ἀργυροῖ	ἀργυραῖ	ἀργυρᾶ
G.	ἁπλῶν	ἁπλῶν	ἁπλῶν	ἀργυρῶν	ἀργυρῶν	ἀργυρῶν
D.	ἁπλοῖς	ἁπλαῖς	ἁπλοῖς	ἀργυροῖς	ἀργυραῖς	ἀργυροῖς
A.	ἁπλοῦς	ἁπλᾶς	ἁπλᾶ	ἀργυροῦς	ἀργυρᾶς	ἀργυρᾶ

For peculiarities of contraction, see 23 a. For irregular accent in the contract forms, see 81.

117. Many adjectives of this class have but *two endings*, the masculine form being used also for the feminine: thus M. F. ἥσυχος, N. ἥσυχον, *quiet;* M. F. ἵλεως, N. ἵλεων, *propitious.* This is the case with most *compound* adjectives: as M. F. ἄ-γραφος *unwritten*, M. F. καρπο-φόρος *fruit-bearing.*

a. In many adjectives of three endings, the fem. is sometimes found like the masc.; and conversely, some adjectives of two endings have occasionally a distinct form for the feminine. These exceptional cases are especially frequent in poetry.

S. N.	M. F. ἥσυχος	N. ἥσυχον	M. F. ἵλεως	N. ἵλεων
G.	ἡσύχου		ἵλεω	
D.	ἡσύχῳ		ἵλεῳ	
A.	ἥσυχον		ἵλεων	
V.	ἥσυχε	ἥσυχον	ἵλεως	ἵλεων
Dual	ἡσύχω		ἵλεω	
	ἡσύχοιν		ἵλεῳν	
P. N.	ἥσυχοι	ἥσυχα	ἵλεῳ	ἵλεω
G.	ἡσύχων		ἵλεων	
D.	ἡσύχοις		ἵλεῳς	
A.	ἡσύχους	ἥσυχα	ἵλεως	ἵλεω

b. Ἵλεως is a specimen of the few adjectives which follow the Attic Second Declension.—Πλέως *full* is declined thus in the masculine and neuter; but has neuter plural πλέα: its feminine is πλέᾱ of the A-Declension.—The defective adjective M. F. σῶς, N. σῶν, (formed from σαος *safe*,) has A. S. σῶν, A. P. σῶς; also σᾶ as nominative singular feminine and neuter plural. The kindred σῶος, σώα, σῶον, is also confined to the nominative and accusative.

B. Adjectives of the Consonant-Declension.

118. The feminine of these, when it differs from the masculine, follows the A-Declension: it is formed from the stem of the masculine by adding ιᾰ; but this addition causes various changes (36).

119. *Stems in* υ. The masculine and neuter have ε instead of υ in most of the cases (cf. 103 b). The feminine has ε-ια contracted into εια.

	pleasant			*black*		
S. N.	ἡδύς	ἡδεῖα	ἡδύ	μέλᾱς	μέλαινα	μέλᾰν
G.	ἡδέος	ἡδείας	ἡδέος	μέλᾰνος	μελαίνης	μέλᾰνος
D.	ἡδεῖ	ἡδείᾳ	ἡδεῖ	μέλανι	μελαίνῃ	μέλανι
A.	ἡδύν	ἡδεῖαν	ἡδύ	μέλανα	μέλαιναν	μέλαν
V.	ἡδύ	ἡδεῖα	ἡδύ	μέλαν	μέλαινα	μέλαν

	pleasant			*black*		
Dual	ἡδέε	ἡδεία	ἡδέε	μέλανε	μελαίνα	μέλανε
	ἡδέοιν	ἡδείαιν	ἡδέοιν	μελάνοιν	μελαίναιν	μελάνοιν
P. N.	ἡδεῖς	ἡδεῖαι	ἡδέα	μέλανες	μέλαιναι	μέλανα
G.	ἡδέων	ἡδειῶν	ἡδέων	μελάνων	μελαινῶν	μελάνων
D.	ἡδέσι	ἡδείαις	ἡδέσι	μέλασι	μελαίναις	μέλασι
A.	ἡδεῖς	ἡδείας	ἡδέα	μέλανας	μελαίνας	μέλανα

So βαθύς *deep*, βαρύς *heavy*, βραδύς *slow*, βραχύς *short*, γλυκύς *sweet*, εὐρύς *wide*, ταχύς (for θαχ-υ-ς, 129) *swift*.

120. A few *stems in* ν — those of μέλᾱς *black*, τάλᾱς *unhappy*, τέρην (poetic) *tender* — take ια as feminine ending: thus feminine μέλαινα, τάλαινα, τέρεινα, for μελαν-ια, ταλαν-ια, τερεν-ια (36 d). For full inflection of μέλας, see 119.

121. *Stems in* ντ. In these ντ-ια of the feminine becomes -σα, and the preceding vowel is lengthened. They are mostly participles. Adjective-stems in εντ have εσσα, not εισα, in the feminine.

	loosing			*giving*		
S. N.	λύων	λύουσα	λῦον	διδούς	διδοῦσα	διδόν
G.	λύοντος	λυούσης	λύοντος	διδόντος	διδούσης	διδόντος
D.	λύοντι	λυούσῃ	λύοντι	διδόντι	διδούσῃ	διδόντι
A.	λύοντα	λύουσαν	λῦον	διδόντα	διδοῦσαν	διδόν
V.	λύων	λύουσα	λῦον	διδούς	διδοῦσα	διδόν
Dual	λύοντε	λυούσα	λύοντε	διδόντε	διδούσα	διδόντε
	λυόντοιν	λυούσαιν	λυόντοιν	διδόντοιν	διδούσαιν	διδόντοιν
P. N.	λύοντες	λύουσαι	λύοντα	διδόντες	διδοῦσαι	διδόντα
G.	λυόντων	λυουσῶν	λυόντων	διδόντων	διδουσῶν	διδόντων
D.	λύουσι	λυούσαις	λύουσι	διδοῦσι	διδούσαις	διδοῦσι
A.	λύοντας	λυούσας	λύοντα	διδόντας	διδούσας	διδόντα
	loosing			*showing*		
S. N.	λύσᾱς	λύσᾱσα	λῦσᾰν	δεικνύς	δεικνῦσα	δεικνύν
G.	λύσαντος	λυσάσης	λύσαντος	δεικνύντος	δεικνύσης	δεικνύντος
D.	λύσαντι	λυσάσῃ	λύσαντι	δεικνύντι	δεικνύσῃ	δεικνύντι
A.	λύσαντα	λύσασαν	λῦσαν	δεικνύντα	δεικνῦσαν	δεικνύν
V.	λύσας	λύσασα	λῦσαν	δεικνύς	δεικνῦσα	δεικνύν
Dual	λύσαντε	λυσάσα	λύσαντε	δεικνύντε	δεικνύσα	δεικνύντε
	λυσάντοιν	λυσάσαιν	λυσάντοιν	δεικνύντοιν	δεικνύσαιν	δεικνύντοιν
P. N.	λύσαντες	λύσασαι	λύσαντα	δεικνύντες	δεικνῦσαι	δεικνύντα
G.	λυσάντων	λυσασῶν	λυσάντων	δεικνύντων	δεικνυσῶν	δεικνύντων
D.	λύσᾱσι	λυσάσαις	λύσᾱσι	δεικνῦσι	δεικνύσαις	δεικνῦσι
A.	λύσαντας	λυσάσας	λύσαντα	δεικνύντας	δεικνύσας	δεικνύντα
	loosed			*pleasing*		
S. N.	λῠθείς	λυθεῖσα	λυθέν	χαρίεις	χαρίεσσα	χαρίεν
G.	λυθέντος	λυθείσης	λυθέντος	χαρίεντος	χαριέσσης	χαρίεντος
D.	λυθέντι	λυθείσῃ	λυθέντι	χαρίεντι	χαριέσσῃ	χαρίεντι
A.	λυθέντα	λυθεῖσαν	λυθέν	χαρίεντα	χαρίεσσαν	χαρίεν
V.	λυθείς	λυθεῖσα	λυθέν	χαρίεν	χαρίεσσα	χαρίεν

	loosed			*pleasing*		
Dual	λυθέντε	λυθείσα	λυθέντε	χαρίεντε	χαριέσσα	χαρίεντε
	λυθέντοιν	λυθείσαιν	λυθέντοιν	χαριέντοιν	χαριέσσαιν	χαριέντοιν
P. N.	λυθέντες	λυθεῖσαι	λυθέντα	χαρίεντες	χαρίεσσαι	χαρίεντα
G.	λυθέντων	λυθεισῶν	λυθέντων	χαριέντων	χαριεσσῶν	χαριέντων
D.	λυθεῖσι	λυθείσαις	λυθεῖσι	χαρίεσι	χαριέσσαις	χαρίεσι
A.	λυθέντας	λυθείσας	λυθέντα	χαρίεντας	χαριέσσας	χαρίεντα

a. The fem. adj. χαρίεσσα arose probably from a form without ν, χαριετ-ια (36 a), and so the dat. pl. χαρίεσι from χαριετ-σι (29); while the fem. part. λυθεῖσα arose from λυθεντ-ια, λυθεν(σ)σα (30), λύουσα from λυοντ-ια, λυον(σ)σα, etc.

122. Participles which have οντ after α, ε, ο, are contracted: as τιμάων (τιμαοντ) *honoring*, φιλέων (φιλεοντ) *loving*. The *uncontracted* forms are like those of λύων (121); the *contract* forms are as follows:

S. N.	τιμῶν	τιμῶσα	τιμῶν	φιλῶν	φιλοῦσα	φιλοῦν
G.	τιμῶντος	τιμώσης	τιμῶντος	φιλοῦντος	φιλούσης	φιλοῦντος
D.	τιμῶντι	τιμώσῃ	τιμῶντι	φιλοῦντι	φιλούσῃ	φιλοῦντι
A.	τιμῶντα	τιμῶσαν	τιμῶν	φιλοῦντα	φιλοῦσαν	φιλοῦν
V.	τιμῶν	τιμῶσα	τιμῶν	φιλῶν	φιλοῦσα	φιλοῦν
Dual	τιμῶντε	τιμώσα	τιμῶντε	φιλοῦντε	φιλούσα	φιλοῦντε
	τιμώντοιν	τιμώσαιν	τιμώντοιν	φιλούντοιν	φιλούσαιν	φιλούντοιν
P. N.	τιμῶντες	τιμῶσαι	τιμῶντα	φιλοῦντες	φιλοῦσαι	φιλοῦντα
G.	τιμώντων	τιμωσῶν	τιμώντων	φιλούντων	φιλουσῶν	φιλούντων
D.	τιμῶσι	τιμώσαις	τιμῶσι	φιλοῦσι	φιλούσαις	φιλοῦσι
A.	τιμῶντας	τιμώσας	τιμῶντα	φιλοῦντας	φιλούσας	φιλοῦντα

Δηλῶν *manifesting* (contracted from δηλόων) is declined like φιλῶν.

123. *Stems in* οτ. These are participles of the perfect active. The ending οτ in connection with the feminine ια is changed to υια.

	having loosed			*standing*		
S. N.	λελυκώς	λελυκυῖα	λελυκός	ἑστώς	ἑστῶσα	ἑστός
G.	λελυκότος	λελυκυίας	λελυκότος	ἑστῶτος	ἑστώσης	ἑστῶτος
D.	λελυκότι	λελυκυίᾳ	λελυκότι	ἑστῶτι	ἑστώσῃ	ἑστῶτι
A.	λελυκότα	λελυκυῖαν	λελυκός	ἑστῶτα	ἑστῶσαν	ἑστός
V.	λελυκώς	λελυκυῖα	λελυκός	ἑστώς	ἑστῶσα	ἑστός
Dual	λελυκότε	λελυκυία	λελυκότε	ἑστῶτε	ἑστώσα	ἑστῶτε
	λελυκότοιν	λελυκυίαιν	λελυκότοιν	ἑστώτοιν	ἑστώσαιν	ἑστώτοιν
P. N.	λελυκότες	λελυκυῖαι	λελυκότα	ἑστῶτες	ἑστῶσαι	ἑστῶτα
G.	λελυκότων	λελυκυιῶν	λελυκότων	ἑστώτων	ἑστωσῶν	ἑστώτων
D.	λελυκόσι	λελυκυίαις	λελυκόσι	ἑστῶσι	ἑστώσαις	ἑστῶσι
A.	λελυκότας	λελυκυίας	λελυκότα	ἑστῶτας	ἑστώσας	ἑστῶτα

a. ἑστώς is contracted from ἑσταως, and is irregular in the formation of the fem. The neuter ἑστός is also irregular.—b. The fem. υια appears to be for υσια (34), and that for υτια (35), a variation of οτ-ια.

124. *Adjectives of Two Endings.* In many adjectives of the consonant-declension, the masculine form is used also for the feminine (cf. 117). Here belong

a. Stems in σ (101): M. F. ἀληθής (αληθεσ) *true*, N. ἀληθές.

b. Most stems in ν: as M. F. εὐδαίμων (ευδαιμον) *happy*, N. εὔδαιμον; M. F. ἄῤῥην (= ἄρσην, st. αρσεν) *male*, N. ἄῤῥεν (cf. 33 a).

c. Some in other letters, chiefly compounds of substantives: as M. F. ἀπάτωρ (α-πατορ) *fatherless*, N. ἄπατορ; εὔελπις (ευ-ελπιδ) *of good hope*, N. εὔελπι; δίπους (δι-ποδ) *two-footed*, N. (irreg.) δίπουν, A. S. δίπουν or δίποδα.

S. N.	ἀληθής ἀληθές	εὐδαίμων εὔδαιμον	εὔελπις εὔελπι
G.	ἀληθοῦς	εὐδαίμονος	εὐέλπῐδος
D.	ἀληθεῖ	εὐδαίμονι	εὐέλπιδι
A.	ἀληθῆ ἀληθές	εὐδαίμονα εὔδαιμον	εὔελπιν εὔελπι
V.	ἀληθές	εὔδαιμον	εὔελπι
Dual	ἀληθῆ	εὐδαίμονε	εὐέλπιδε
	ἀληθοῖν	εὐδαιμόνοιν	εὐελπίδοιν
P. N.	ἀληθεῖς ἀληθῆ	εὐδαίμονες εὐδαίμονα	εὐέλπιδες εὐέλπιδα
G.	ἀληθῶν	εὐδαιμόνων	εὐελπίδων
D.	ἀληθέσι	εὐδαίμοσι	εὐέλπισι
A.	ἀληθεῖς ἀληθῆ	εὐδαίμονας εὐδαίμονα	εὐέλπιδας εὐέλπιδα

So εὐγενής *well-born* (101), δυσμενής *hostile*, ἀσφαλής *safe*, ψευδής *false*, πλήρης *full*, — πέπων *ripe*, σώφρων *discreet*, μνήμων *mindful*, ἐπιλήσμων *forgetful*, πολυπράγμων *busy*.

125. *Adjectives of One Ending.* These make the feminine like the masculine; while, owing either to their meaning or their form (85 o), they have no neuter.

Thus ἅρπαξ (ἁρπαγ) *rapacious*, φυγάς (φυγαδ) *fugitive*, ἄπαις (απαιδ) *childless*, πένης (πενητ) *poor*. Some are only used in the masc., as ἐθελοντής (gen. ἐθελοντοῦ) *volunteer*.

126. Irregular Adjectives. Some adj's are irregular, their forms being derived from different stems. So μέγας (μεγα and μεγαλο) *great*, πολύς (πολυ and πολλο) *much, many*.

S. N.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
G.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
A.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
V.	μέγα	μεγάλη	μέγα	πολύ	πολλή	πολύ
Dual	μεγάλω	μεγάλα	μεγάλω			
	μεγάλοιν	μεγάλαιν	μεγάλοιν			
P. N.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
G.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
D.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
A.	μεγάλους	μεγάλας	μεγάλα	πολλούς	πολλάς	πολλά

a. πρᾷο-ς *mild* makes fem. πραεῖα, πραείας, etc., as if from a stem πρᾶϋ (119); and this stem sometimes appears in the plur. masc. and neut., as πραέα, πραέων, πραέσι.

Comparison of Adjectives.

127. A. By τερος and τατος. The Comparative and Superlative are generally formed by adding τερο-ς and τατο-ς to the masculine stem of the Positive. Thus

Positive.	Comparative.	Superlative.
κοῦφος (κουφο) *light*	κουφότερος, α, ον	κουφότατος, η, ον
ἰσχυρός (ἰσχῡρο) *strong*	ἰσχυρότερος	ἰσχυρότατος
γλυκύς (γλυκυ) *sweet*	γλυκύτερος	γλυκύτατος
σαφής (σαφεσ) *clear*	σαφέστερος	σαφέστατος
χαρίεις (χαριεντ) *pleasing*	χαριέστερος	χαριέστατος
πένης (πενητ) *poor*	πενέστερος	πενέστατος

a. In χαριέστερος and πενέστερος (for χαριετ-τερος [121 a] and πενητ-τερος), τ is changed to σ (27), and η shortened.

128. a. Stems in ο with *short* penult lengthen ο to ω.

Thus σοφώ-τερος *wiser*, ἀξιώ-τατος *worthiest*, from σοφό-ς, ἄξιο-ς. But if the penult is *long* or *common* (50), ο is not changed: as πονηρό-τατος *wickedest*, λεπτό-τερος *finer*, πικρό-τατος *bitterest*.

b. A few change ο to αι, as μεσαί-τατος from μέσο-ς *middle*: ἥσυχο-ς *quiet* has ἡσυχαί-τερος or ἡσυχώ-τερος. Γεραιό-ς *old* drops ο, as γεραί-τερος: often so do παλαιό-ς *ancient*, σχολαῖο-ς *leisurely*. Προὔργου (for πρὸ ἔργου *advantageous*) makes comp. προὐργιαίτερος. Φίλο-ς *dear* has φίλ-τερος, -τατος, rarely φιλαί-τερος, -τατος.

c. Stems in ον take εστερο-ς and εστατο-ς.

Thus σωφρονέστερος from σώφρων (σωφρον) *discreet*, εὐδαιμονέστατος from εὐδαίμων (ευδαιμον) *happy*. Irreg. are πίων *fat*, πιό-τερος, -τατος, πέπων *ripe*, πεπαί-τερος, -τατος.

d. A few adjectives in ος have εστερος, εστατος; especially contracts in (οος) ους: as εὐνούστατος (for ευνοεστατος) from (εὔνοος) εὔνους *well-disposed*. And a few adjectives have ιστερος, ιστατος, as λαλίστερος from λάλος *talkative*.

129. B. By ιων and ιστος. The Comparative and Superlative are sometimes made in ιων and ιστος. These endings are applied, not to the stem of the positive, but to the *root* of the word. Hence a final vowel in the stem of the positive disappears.

Positive.	Comparative.	Superlative.
ἡδ-ύ-ς *pleasant*	ἡδ-ίων	ἥδ-ιστος
ταχ-ύ-ς *swift*	θάσσων (for θαχ-ιων)	τάχ-ιστος
μέγ-α-ς *great*	μείζων (for μεγ-ιων)	μέγ-ιστος

Similarly ρο in the stem of the positive disappears:

ἐχθ-ρό-ς *hostile*	ἐχθ-ίων	ἔχθ-ιστος
αἰσχ-ρό-ς *shameful*	αἰσχ-ίων	αἴσχ-ιστος

For euphonic changes in θάσσων and μείζων, see 36 a, b. 37 c. For inflection of comparatives in ων, see 100. From ἐχθρός come also ἐχθρότερος, -τατος.

130. In the following words, this mode of formation is found connected with various peculiarities, especially the euphonic changes described in 36.

Positive.	Comparative.	Superlative.
a. ἀγαθός *good*		
	ἀμείνων (for αμεν-ιων)	
		ἄριστος
	βελτίων	βέλτιστος
	κρείσσων (κρείττων)	κράτιστος
	λῴων	λῷστος

aa. Of these, ἀμείνων, ἄριστος (cf. ἀρ-ετή *virtue*), refer more to *excellence* or *worth*: κρείσσων, κράτιστος (cf. κράτ-ος *power*), more to *power* or *superiority*. The opposite of κρείσσων is ἥσσων.

b. κακός *bad*	κακίων	κάκιστος
	χείρων	χείριστος
	ἥσσων (ἥττων)	ἥκιστα, adv., *least of all*
c. μῑκρός *small*	μικρότερος	μικρότατος
	μείων	
d. ὀλίγος *little, few*		ὀλίγιστος
	ἐλάσσων (ἐλάττων)	ἐλάχιστος
e. πολύς *much, many*	πλείων or πλέων (25 a)	πλεῖστος
f. κᾰλός *beautiful*	καλλίων	κάλλιστος
g. ῥᾴδιος *easy*	ῥᾴων	ῥᾷστος
h. ἀλγεινός *painful*	ἀλγεινότερος	ἀλγεινότατος
	ἀλγίων	ἄλγιστος

131. *Defective comparison* is seen in

(πρό *before*)	πρότερος *former*	πρῶτος *first*
	ὕστερος *later, latter*	ὕστατος *latest, last*

a. A superlative ending -ατο-ς is seen in πρῶτος (for προ-ατο-ς), as also in ἔσχατος (for ἐξ-ατο-ς) *outmost, extreme*.

Formation and Comparison of Adverbs.

132. Adverbs are formed from adjectives by adding ως to the stem: they are like the genitive plural in all but the last letter.

Thus σοφός *wise* (G. P. σοφῶν), adv. σοφῶς *wisely*, δίκαιος *just* (δικαίων), δικαίως *justly*, πᾶς *whole, all* (πάντων), πάντως *wholly*, ταχύς *quick* (ταχέων), ταχέως *quickly*, σαφής *clear* (σαφῶν, contracted from σαφέων), σαφῶς contracted from σαφέως.

a. Very often, the *accusative neuter* of the adjective, either singular or plural, is used as an adverb.

Thus μέγας *great*, adv. μέγα or μεγάλα, as well as μεγάλως, *greatly*; πολύς *much*, adv. πολύ (or πολλά), never πολλως.

b. Adverbs from *comparatives* and *superlatives* are

generally formed in this way, the singular being used for the comparative, the plural for the superlative.

Thus pos. σοφῶς *wisely*, ταχέως *quickly*, comp. σοφώτερον *more wisely*, θᾶσσον (θᾶττον) *more quickly*, sup. σοφώτατα *most wisely*, τάχιστα *most quickly*.

c. An earlier form for adverbs ends in ᾰ: thus τάχα *quickly*, in Attic prose *perhaps*; ἅμα *at the same time*; μάλα *very*, *much*, makes comp. μᾶλλον (for μαλ-ιον, 36 c) *more*, *rather*, sup. μάλιστα *most*. For ἀγαθός *good*, we have the adv. εὖ *well*.

d. Adverbs in ω derived from prepositions (such as ἄνω *above*, κάτω *below*, ἔσω *within*, ἔξω *without*) make the comp. and sup. in ω: thus κατωτέρω, ἐξωτάτω. So also ἀπωτέρω *further* from prep. ἀπό *from*, περαιτέρω *further* from πέρᾱ *beyond*, ἐγγύς *near*, ἐγγυτέρω, ἐγγυτάτω (or ἐγγύτερον, ἐγγύτατα), and a few others.

PRONOUNS.

133. The PERSONAL PRONOUNS are thus declined:

	First Person.	Second Person.	Third Person.
Sing. Nom.	ἐγώ *I*	σύ *thou*	
Gen.	ἐμοῦ, μοῦ	σοῦ	οὗ (*of him, her, it*)
Dat.	ἐμοί, μοί	σοί	οἷ
Acc.	ἐμέ, μέ	σέ	ἕ
Du. N. A. V.	(νῶϊ) νώ	(σφῶϊ) σφώ	(σφωέ)
G. D.	(νῶϊν) νῷν	(σφῶϊν) σφῷν	(σφωΐν)
Plur. Nom.	ἡμεῖς *we*	ὑμεῖς *you*	σφεῖς (N. σφέα)
Gen.	ἡμῶν	ὑμῶν	σφῶν
Dat.	ἡμῖν	ὑμῖν	σφίσι
Acc.	ἡμᾶς	ὑμᾶς	σφᾶς (N. σφέα)

a. The forms in parenthesis are not found in Attic prose; in which, also, οὗ and ἕ are rare, and the whole pronoun of the third person is used only in a *reflexive* sense (135): its place as a *personal* pronoun is supplied by the oblique cases of αὐτός (134), as αὐτόν *him*, αὐτῇ *to her*, αὐτῶν *of them*, etc.

b. The *stems* of the singular are εμε, σε, ἑ (Lat. me, te, se): σε is a later form of τε, and ἑ of σϝε; the ϝ of σϝε became φ in the plural. The nom. is of peculiar formation (ἐγώ, σύ), and in the 3d person is wholly wanting. The stems of the dual are νω (Lat. no-s), σφω, σφω. Those of the plural are ἡμε, ὑμε, σφε: ε is contracted with the endings, and hence the circumflex accent (59 a).

c. The forms mentioned in the list of *enclitics* (65 a) lose their accent when there is no emphasis upon the pronoun; and in the first person sing., the shorter forms (μοῦ, μοί, μέ) are then used. But if the pronoun is *emphatic*, it retains its accent, and the longer forms (ἐμοῦ, ἐμοί, ἐμέ) are used in the 1st person. So also, in general, after prepositions. Thus δοκεῖ μοι *it seems to me*, ἐμοὶ οὐ σοὶ τοῦτο ἀρέσκει *this pleases me, not thee*; παρ' ἐμοῦ *from me*, not παρά μου, ἐπὶ σοί *upon thee*, not ἐπί σοι; yet πρός με *to me* frequently occurs.

134. The Intensive Pronoun αὐτό-ς, αὐτή, αὐτό, *self* (Lat. ipse) is declined like ἀγαθός (115). But, like some other pronouns (ὁ *the*, ὅς *which*, οὗτος *this*, ἐκεῖνος *that*, ἄλλος *other*), it does not take ν in the neuter nom. and acc. singular.

a. Preceded by the article, — ὁ αὐτός (αὑτός, 39 c), ἡ αὐτή (αὑτή), τὸ αὐτό (ταὐτό, also ταὐτόν), — it signifies *the same* (Lat. idem). The neuter plural ταὐτά (for τὰ αὐτά) must not be confounded with ταῦτα *these* (138).

135. The Reflexive Pronouns are formed from the stems of the personal pronouns, compounded with αὐτός.

1.	*myself*			*ourselves*		
Gen.	M. ἐμαυτοῦ	F. ἐμαυτῆς		M. ἡμῶν αὐτῶν	F. ἡμῶν αὐτῶν	
Dat.	ἐμαυτῷ	ἐμαυτῇ		ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς	
Acc.	ἐμαυτόν	ἐμαυτήν		ἡμᾶς αὐτούς	ἡμᾶς αὐτάς	
2.	*thyself*			*yourselves*		
Gen.	M. σεαυτοῦ	F. σεαυτῆς		M. ὑμῶν αὐτῶν	F. ὑμῶν αὐτῶν	
Dat.	σεαυτῷ	σεαυτῇ		ὑμῖν αὐτοῖς	ὑμῖν αὐταῖς	
Acc.	σεαυτόν	σεαυτήν		ὑμᾶς αὐτούς	ὑμᾶς αὐτάς	
3.	*himself*	*herself*	*itself*	*themselves*		
Gen.	M. ἑαυτοῦ	F. ἑαυτῆς	N. ἑαυτοῦ	M. ἑαυτῶν	F. ἑαυτῶν	N. ἑαυτῶν
Dat.	ἑαυτῷ	ἑαυτῇ	ἑαυτῷ	ἑαυτοῖς	ἑαυταῖς	ἑαυτοῖς
Acc.	ἑαυτόν	ἑαυτήν	ἑαυτό	ἑαυτούς	ἑαυτάς	ἑαυτά

a. In the 2d and 3d persons, εαυ is often contracted to αυ (as it *always* is in the first person): thus σαυτοῦ, σαυτῆς, σαυτῷ, etc.; αὑτοῦ, αὑτῆς, αὑτῷ, etc. The latter forms are distinguished by the rough breathing from those of αὐτός (134). — b. The plural of the 3d person is also made as in the 1st and 2d: thus σφῶν αὐτῶν, σφίσιν αὐτοῖς, σφίσιν αὐταῖς, etc.

136. The Reciprocal Pronoun is formed from the stem of ἄλλος *other* (134), compounded with itself, αλλ-ηλο (for αλλ-αλλο) *one another*. It is, of course, used only in the dual and plural.

Du. G. D.	M. ἀλλήλοιν	F. ἀλλήλαιν	N. ἀλλήλοιν
A.	ἀλλήλω	ἀλλήλα	ἀλλήλω
Plur. G.	M. ἀλλήλων	ἀλλήλων	ἀλλήλων
D.	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
A.	ἀλλήλους	ἀλλήλας	ἄλληλα

137. The Possessive Pronouns are formed from the stems of the personal pronouns (133 b): they are

ἐμός, ή, όν *my, mine,*	ἡμέτερος, α, ον *our, ours,*
σός, ή, όν *thy, thine,*	ὑμέτερος, α, ον *your, yours,*
ὅς, ἥ, ὅν *his, her, its,*	σφέτερος, α, ον *their, theirs.*

a. ὅς is never used in Attic prose; σφέτερος only in reflexive sense,

their own. Their place is supplied by the genitive of αὐτός (133 a): αὐτοῦ *his*, αὐτῆς *her*, αὐτοῦ *its*, αὐτῶν *their*.

138. Demonstrative Pronouns. The most important are

οὗτος,	αὕτη,	τοῦτο,	*this, that,*
ὅδε,	ἥδε,	τόδε,	*this* (this *here*),
ἐκεῖνος,	ἐκείνη,	ἐκεῖνο,	*that* (*there*, yonder).

a. ὅδε is formed from the article and the demonstrative ending δέ (enclitic): it is declined like the article with δε added to each form. — b. οὗτος follows the article in respect to the *h* or *t* at the beginning. It takes αυ in the penult, wherever the article has an A-sound (α, η); but ου, where the article has an O-sound (ο, ω).

S. N.	ὁ	ἡ	τό	ὅδε	ἥδε	τόδε	οὗτος	αὕτη	τοῦτο
G.	τοῦ	τῆς	τοῦ	τοῦδε	τῆσδε	τοῦδε	τούτου	ταύτης	τούτου
D.	τῷ	τῇ	τῷ	τῷδε	τῇδε	τῷδε	τούτῳ	ταύτῃ	τούτῳ
A.	τόν	τήν	τό	τόνδε	τήνδε	τόδε	τοῦτον	ταύτην	τοῦτο
Dual	τώ	τά	τώ	τώδε	τάδε	τώδε	τούτω	ταύτα	τούτω
	τοῖν	ταῖν	τοῖν	τοῖνδε	ταῖνδε	τοῖνδε	τούτοιν	ταύταιν	τούτοιν
P. N.	οἱ	αἱ	τά	οἵδε	αἵδε	τάδε	οὗτοι	αὗται	ταῦτα
G.	τῶν	τῶν	τῶν	τῶνδε	τῶνδε	τῶνδε	τούτων	τούτων	τούτων
D.	τοῖς	ταῖς	τοῖς	τοῖσδε	ταῖσδε	τοῖσδε	τούτοις	ταύταις	τούτοις
A.	τούς	τάς	τά	τούσδε	τάσδε	τάδε	τούτους	ταύτας	ταῦτα

139. Demonstratives of Quantity, Quality, and Age. These were τόσος, τοῖος, τηλίκος, which occur often in poetry. In place of them, the Attic prose uses the strengthened forms:

τοσοῦτος,	τοσαύτη,	τοσοῦτο(ν),	*such* (in *quantity* or *number*),
τοιοῦτος,	τοιαύτη,	τοιοῦτο(ν),	*such* (in *quality*),
τηλικοῦτος,	τηλικαύτη,	τηλικοῦτο(ν),	*such* (in *age* or *size*).

a. These may be declined like οὗτος, by putting τοσ-, τοί-, τηλικ-, in place of the initial *h* or *t* of οὗτος. But the neuter nom. acc. sing. has two forms, τοσοῦτο and τοσοῦτον, etc. — b. Emphatic demonstratives of similar meaning, τοσόσδε, τοιόσδε, τηλικόσδε, are made by adding the emphatic δε to the forms of τόσος, τοῖος, τηλίκος, with accent on the last syllable (cf. ὅδε, 138 a).

c. The demonstratives are sometimes rendered more *emphatic* by adding to the different forms a long accented ι, before which the short vowels (ᾰ, ε, ο) are elided: thus οὑτοσί, αὑτηΐ, τουτί, ταυτί, ὁδί, τοισδί, ἐκεινωνί.

140. The Relative Pronoun is ὅς, ἥ, ὅ, *who, which.*

S. N.	ὅς	ἥ	ὅ	D. N. A.	ὥ	ἅ	ὥ	P. N.	οἵ	αἵ	ἅ
G.	οὗ	ἧς	οὗ	G. D.	οἷν	αἷν	οἷν	G.	ὧν	ὧν	ὧν
D.	ᾧ	ᾗ	ᾧ					D.	οἷς	αἷς	οἷς
A.	ὅν	ἥν	ὅ					A.	οὕς	ἅς	ἅ

a. The forms ὅ, ἥ, οἵ, αἵ of the *relative*, are distinguished by their accent from ὁ, ἡ, οἱ, αἱ of the *article*. — b. ὅς is a *demonstrative* in the phrases καὶ ὃς ἔφη *and he said*, ἦ δ' ὅς *but he said*.

141. Interrogative and Indefinite Pronouns.— These are alike in all but accent: interrogative τίς, τί, *who? which? what?* — indefinite τὶς, τὶ, enclitic, *some, any.*

	Interrogative.		Indefinite.	
Sing. Nom.	M. F. τίς	N. τί	M. F. τὶς	N. τὶ
Gen.	τίνος (τοῦ)		τινός (τοῦ)	
Dat.	τίνι (τῷ)		τινί (τῳ)	
Acc.	τίνα	τί	τινά	τὶ
Du. N. A. V.	τίνε		τινέ	
G. D.	τίνοιν		τινοῖν	
Plur. Nom.	τίνες	τίνα	τινές	τινά
Gen.	τίνων		τινῶν	
Dat.	τίσι		τισί	
Acc.	τίνας	τίνα	τινάς	τινά

a. τίς, τί interrog. never takes the grave accent (see 62). — b. τοῦ, τῷ are often used for τίνος, τίνι, and (with enclitic accent) for τινός, τινί. They must not be confounded with τοῦ, τῷ of the article. — c. ἄττα (never enclitic) is sometimes used for the indef. neut. plur. τινά.

142. The Indefinite Relative Pronoun ὅστις, ἥτις, ὅ τι, *who, which*, is formed by uniting the relative ὅς with the indefinite τίς, each being separately declined.

Sing. N.	ὅστις	ἥτις	ὅ τι	Plur. οἵτινες	αἵτινες	ἅτινα
G.	οὗτινος	ἧστινος	οὗτινος	ὧντινων	ὧντινων	ὧντινων
D.	ᾧτινι	ᾗτινι	ᾧτινι	οἷστισι	αἷστισι	οἷστισι
A.	ὅντινα	ἥντινα	ὅ τι	οὕστινας	ἅστινας	ἅτινα
Dual N. A.	ὥτινε	ἅτινε	ὥτινε			
G. D.	οἷντινοιν	αἷντινοιν	οἷντινοιν			

a. The neuter is written ὅ τι (sometimes ὅ, τι) to distinguish it from the conjunction ὅτι *that, because.* — b. Before τοῦ, τῷ (141 b), the relative stem ὁ is used without inflection: thus gen. ὅτου, dat. ὅτῳ: so also (mostly poetic) gen. pl. ὅτων, dat. ὅτοισι. These are masc. and neut., never fem. — c. The form ἅττα, used for ἅτινα, must not be confounded with ἄττα (141 c).

143. Correlative Pronouns. The following pronouns, corresponding to each other both in form and meaning, are called *correlative.*

	Interrogative.	Indefinite.	Demonstrative.	Relat., Indef. Rel.
Simple	τίς *who? which? what?*	τὶς *some*	ὅδε *this* (here), οὗτος *this, that*	ὅς, ὅστις *who, which*
Comparative	πότερος *which of two?*	πότερος *one of two*	ἕτερος *the one* or *the other of two*	ὁπότερος *which of two*
Quantity or Number	πόσος *how much, many?*	ποσός *of some quan.* or *number*	(τόσος) τοσόσδε τοσοῦτος } *so much, many*	ὅσος, ὁπόσος *of which quan., num.,* (*as much, many*) *as*

	Interrogative.	Indefinite.	Demonstrative.	Rel., Indef. Rel.
Quality	*ποῖος of what sort?*	*ποιός of some sort*	(*τοῖος*) *such* *τοιόσδε* *τοιοῦτος*	*οἷος, ὁποῖος of which sort, (such) as*
Age or Size	*πηλίκος how old? how large?*	*πηλίκος of some age, size*	(*τηλίκος*) *τηλικόσδε* *τηλικοῦτος* } *so old, large*	*ἡλίκος, ὁπηλίκος of which age, size, (as old, large) as*

For the ending *τερος*, see 127. For *τόσος, τοῖος, τηλίκος*, see 139.

144. Correlative Adverbs are also formed from the same pronoun-stems.

	Interrogative.	Indefinite.	Demonstrative.	Rel., Indef. Rel.
Place	*ποῦ where?*	*πού somewhere*	*ἔνθα, ἐνθάδε, ἐνταῦθα, there*	*οὗ, ὅπου where*
	πόθεν whence?	*ποθέν from some place*	*ἔνθεν, ἐνθένδε, ἐντεῦθεν, thence*	*ὅθεν, ὁπόθεν whence*
	ποῖ whither?	*ποί to some place*	*ἔνθα, ἐνθάδε, ἐνταῦθα, thither*	*οἷ, ὅποι whither*
Time	*πότε when?*	*ποτέ some time, ever*	*τότε then*	*ὅτε, ὁπότε when*
	πηνίκα at what time?		(*τηνίκα*) *τηνικάδε* *τηνικαῦτα* } *at that time*	*ἡνίκα, ὁπηνίκα at which time*
Way	*πῇ which way? how?*	*πῄ some way, somehow*	*τῇδε, ταύτῃ this way, thus*	*ᾗ, ὅπῃ which way, as*
Manner	*πῶς how?*	*πώς somehow*	*ὥς, ὧδε, οὕτω(ς) thus, so*	*ὡς, ὅπως as, that*

The indefinite adverbs are all enclitic (65 b).

a. To correlative adverbs belong *ἕως* (relative) *as long as*, and *τέως* (demonstrative) *so long*. To *ἐκεῖνος that* (yonder) correspond the demonstrative adverbs of place *ἐκεῖ there*, *ἐκεῖθεν thence*, *ἐκεῖσε* (114) *thither*. — b. The demonstrative *ὥς* (or *ὣς*) — distinguished by its accent from the relative *ὡς as* (64 c) — is, in Attic prose, nearly confined to the phrases *καὶ ὣς even thus*, *οὐδ' ὣς* (*μηδ' ὣς*) *not even thus*. — c. Ἔνθα and *ἔνθεν*, in Attic prose, are often relative, *ἔνθα* being used instead of *οὗ* and *οἷ*, *ἔνθεν* instead of *ὅθεν*.

145. The indefinite relatives are made more indefinite by the addition of various particles: thus *ὅστις οὖν who* (*which, what*) *soever*, *ὅστις δή*, *ὅστις δή ποτε*, *ὅστις δή ποτ' οὖν*; — or by adding *τὶς*, as *ὁποῖός τις of what sort soever*. The enclitic *περ* gives emphasis to relatives: thus *ὅσοι περ of which number precisely*, *ὥσπερ just as*. So from *τί* and *ὅ τι*, strengthened by *ἤ*, come *τιή wherefore*, *ὁτιή because*.

146. Observe also the negative pronouns and adverbs: *οὔτις*, *μήτις no one* (poetic for *οὐδείς*, *μηδείς*, 148 a; in prose only *οὔτι*, *μήτι not at all*), *οὐδέτερος*, *μηδέτερος neither of two*, *οὐδαμοῦ*, *μηδαμοῦ nowhere*, *οὐδαμῶς*, *μηδαμῶς in no manner*, with some others of similar formation.

NUMERALS.

147. The words which express number are of various classes: the most important are given in the following table:

		Cardinal Numbers.	Ordinal.	Num. Adverbs.
1	α′	εἷς, μία, ἕν *one*	πρῶτος *first*	ἅπαξ *once*
2	β′	δύο	δεύτερος	δίς
3	γ′	τρεῖς, τρία	τρίτος	τρίς
4	δ′	τέσσαρες, τέσσαρα	τέταρτος	τετράκις
5	ε′	πέντε	πέμπτος	πεντάκις
6	ϛ′	ἕξ	ἕκτος	ἑξάκις
7	ζ′	ἑπτά	ἕβδομος	ἑπτάκις
8	η′	ὀκτώ	ὄγδοος	ὀκτάκις
9	θ′	ἐννέα	ἔνατος (ἔννατος)	ἐνάκις (ἐννάκις)
10	ι′	δέκα	δέκατος	δεκάκις
11	ια′	ἕνδεκα	ἑνδέκατος	ἑνδεκάκις
12	ιβ′	δώδεκα	δωδέκατος	δωδεκάκις
13	ιγ′	τρισκαίδεκα	τρισκαιδέκατος	
14	ιδ′	τεσσαρακαίδεκα	τεσσαρακαιδέκατος	
15	ιε′	πεντεκαίδεκα	πεντεκαιδέκατος	
16	ιϛ′	ἑκκαίδεκα	ἑκκαιδέκατος	
17	ιζ′	ἑπτακαίδεκα	ἑπτακαιδέκατος	
18	ιη′	ὀκτωκαίδεκα	ὀκτωκαιδέκατος	
19	ιθ′	ἐννεακαίδεκα	ἐννεακαιδέκατος	
20	κ′	εἴκοσι(ν)	εἰκοστός	εἰκοσάκις
30	λ′	τριάκοντα	τριᾱκοστός	τριᾱκοντάκις
40	μ′	τεσσαράκοντα	τεσσαρακοστός	τεσσαρακοντάκις
50	ν′	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ′	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70	ο′	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80	π′	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	ϙ′	ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100	ρ′	ἑκᾰτόν	ἑκατοστός	ἑκατοντάκις
200	σ′	διᾱκόσιοι, αι, α	διᾱκοσιοστός	διᾱκοσιάκις
300	τ′	τριᾱκόσιοι, αι, α	τριᾱκοσιοστός	
400	υ′	τετρᾰκόσιοι, αι, α	τετρακοσιοστός	
500	φ′	πεντᾰκόσιοι, αι, α	πεντακοσιοστός	
600	χ′	ἑξᾰκόσιοι, αι, α	ἑξακοσιοστός	
700	ψ′	ἑπτᾰκόσιοι, αι, α	ἑπτακοσιοστός	
800	ω′	ὀκτᾰκόσιοι, αι, α	ὀκτακοσιοστός	
900	ϡ′	ἐν(ν)ᾰκόσιοι, αι, α	ἐν(ν)ακοσιοστός	
1,000	͵α	χίλιοι, αι, α	χιλιοστός	χιλιάκις
2,000	͵β	δισχίλιοι, αι, α	δισχιλιοστός	
3,000	͵γ	τρισχίλιοι, αι, α	τρισχιλιοστός	
10,000	͵ι	μύριοι, αι, α	μυριοστός	μυριάκις

a. The sign ϛ (*Stigma*, an abbreviation of στ) is used for 6, taking the place and name of *Vau* (13): ϙ (*Koppa*) for 90, and ϡ (*Sampi*) for 900, were letters of the primitive Greek alphabet. Numbers which consist of

several figures are written thus: ͵βτμδʹ = 2344, ͵αωξηʹ = 1868. The 24 letters are sometimes used to denote the successive numbers from 1 to 24.

148. The cardinal numbers from 1 to 4 are thus declined:

1. εἷς	μία	ἕν	2. N. A. δύο	3. τρεῖς	N. τρία	4. τέσσαρες	τέσσαρα
ἑνός	μιᾶς	ἑνός	G. D. δυοῖν	τριῶν		τεσσάρων	
ἑνί	μιᾷ	ἑνί		τρισί		τέσσαρσι	
ἕνα	μίαν	ἕν		τρεῖς	τρία	τέσσαρας	τέσσαρα

a. Like εἷς are declined οὐδείς, οὐδεμία, οὐδέν, and μηδείς, μηδεμία, μηδέν, *none*. These are sometimes divided, by *tmesis* (cutting), ἄν or a preposition being interposed: as μηδ' ἂν εἷς, οὐδὲ παρ' ἑνός. — Δύο is sometimes used without inflection. For δυοῖν there is a rare gen. δυεῖν. — For σσ in τέσσαρες and all its forms, ττ is also used. — For *both* we have a N. A. ἄμφω, G. D. ἀμφοῖν; also ἀμφότεροι, αι, α, used in plural and dual, with neut. sing. ἀμφότερον used adverbially (132 a).

149. The cardinal numbers from 5 to 100 are indeclinable. Those from 200 on, and all the ordinals, are regular adjectives of three endings. The ordinals have *superlative* endings (129); only δεύτερος *second* has the ending of a *comparative*.

a. The forms τρεῖς καὶ δέκα, τέσσαρες καὶ δέκα, are much used for 13, 14. — 18, 19 are commonly expressed by ἑνὸς (or δυοῖν) δέοντες εἴκοσι *twenty wanting one* or *two*, and so 28, 29, 38, 39, etc. — If units and tens (or tens and hundreds) are connected by καί *and*, either may precede: thus for 25 we have εἴκοσι καὶ πέντε or πέντε καὶ εἴκοσι; but without καί, the larger number must precede, as εἴκοσι πέντε. The 21st is expressed by εἷς καὶ εἰκοστός or πρῶτος καὶ εἰκοστός or εἰκοστὸς πρῶτος; and so other ordinals of the same kind.

b. Μυρίοι, paroxytone, has the meaning *numberless*. The fem. subst. μυριάδες *tens of thousands* is much used in expressing large numbers: as τρεῖς μυριάδες = 30,000.

150. From the numeral stems are formed *Multiplicatives* in (-πλόος) -πλοῦς, as ἁπλοῦς *simple*, διπλοῦς *twofold*, τριπλοῦς *threefold*, τετραπλοῦς *fourfold*, etc.; — and others in -πλάσιος, as διπλάσιος *twice as many*, τριπλάσιος *thrice as many*, etc.; — also δισσός *double*, τρισσός *treble*. — Further, *Adverbs of Division*, as δίχα or διχῇ *in two parts*, τριχῇ *in three parts*, etc.

a. Closely connected with numerals are such general expressions as ἑκάτερος (with comparative ending) *each* of two, ἕκαστος (with superlative ending) *each* of any number, πᾶς, πᾶσα, πᾶν (παντ) *all*, *every*, πολλάκις *many times*, *often*, πολλαχῇ *in many ways*, πάντῃ, πανταχῇ, *every way*.

VERBS.

151. Voices. The Greek verb has three voices, *active*, *middle*, and *passive*.

a. Many verbs are used only in the active voice; and, on the other hand, many verbs — called *deponent* — are never used in the active, but only in the middle voice (or middle and passive).

152. Modes. Each voice has six modes:
the *indicative*, *subjunctive*, *optative*, and *imperative*;
the *infinitive* and *participle*.

a. The first four modes are called *finite* modes: taken together, they make up the *finite verb*, — that is, the whole verb, strictly so called. In their inflection they distinguish three *numbers*, singular, dual, and plural, with three *persons*, first, second, and third (133).

b. The *infinitive* and *participle* are essentially nouns, the infinitive being an indeclinable substantive, the participle an adjective of three endings; yet they both share to some extent in the properties of the verb.

c. The *verbal adjectives* in τός and τέος are analogous to participles, though much less clearly distinguished from ordinary adjectives.

153. Tenses. The tenses of the *indicative* mode are seven:
the *present* and *imperfect* (for continued action);
the *aorist* and *future* (for indefinite action);
the *perfect*, *pluperfect*, and *future perfect* (for completed action).
The tenses of the *other modes* are three:
the *present* (for continued action);
the *aorist* (for indefinite action);
the *perfect* (for completed action).

The *subjunctive* and *imperative* have *only* these three tenses. But for the *optative*, *infinitive*, and *participle*, there are two tenses more, — a *future*, and *future perfect*.

154. The tenses of the *indicative* are also distinguished as

a. principal tenses: the *present*, *future*, *perfect*, and *future perfect* (which express *present* or *future* time).

b. historical tenses: the *imperfect*, *aorist*, and *pluperfect* (which express *past* time).

155. a. The *passive* voice has a distinct form only for the *aorist* and *future*. In the other tenses, the *middle* form has both a middle and a *passive* meaning.

b. The *active* voice has no form for the *future perfect* (cf. 263 b).

156. Tense-Systems. In the formation of its different parts, the verb divides itself into the following *systems* of tenses:

1. the PRESENT system: including the
   Present and Imperfect of all voices.
2. the FUTURE system:
   Future Active and Middle.
3. the FIRST AORIST system:
   First Aorist Active and Middle.
4. the SECOND AORIST system:
   Second Aorist Active and Middle.
5. the FIRST PERFECT system:
   First Perfect and Pluperfect Active.
6. the SECOND PERFECT system:
   Second Perfect and Pluperfect Active.
7. the PERFECT MIDDLE system:
   Perfect, Pluperfect, and Fut. Perf. Middle.
8. the FIRST PASSIVE system:
   First Aorist and Future Passive.
9. the SECOND PASSIVE system:
   Second Aorist and Future Passive.

a. The tenses called *second* are of earlier formation than the corresponding *first* tenses, and are found in comparatively few verbs. Not often does the same verb have both the first and second forms of the same tense. Hence, in general, verbs of full inflection have but *six* out of the nine systems. Many verbs have less than six; and some are even confined to a *single* system.

b. In describing a verb, it is usual to repeat the *first person indicative* of every system used in it: thus λύω (1) *to loose*, λύσω (2), ἔλυσα (3), λέλυκα (5), λέλυμαι (7), ἐλύθην (8); λείπω (1) *to leave*, λείψω (2), ἔλιπον (4), λέλοιπα (6), λέλειμμαι (7), ἐλείφθην (8); βούλομαι (deponent) *to wish*, βουλήσομαι (2), βεβούλημαι (7), ἐβουλήθην (8).

157. Verbs are divided into — 1. *Verbs in* ω, — which have a connecting vowel between the stem and endings in the present system. — 2. *Verbs in* μι, — which form the present system without connecting vowels.

a. The name in each case is taken from the last syllable of the first person singular, present indicative active: thus λύω, τίθημι. The verbs in μι are of earlier formation, and are comparatively few in number.

b. In like manner, the *second aorist* and the *second perfect* systems, which commonly have connecting vowels, are sometimes found without them. In these systems also, the forms without connecting vowels are called *μι-forms*, even though the present of the same words has the inflection of verbs in ω.

158. *Meaning of the Voices, Modes, and Tenses.* This will be explained at length in the Syntax. In the mean time, the English forms which represent their ordinary meaning are given with the annexed Synopsis of the verb λύω *to loose.* For the *middle* voice, the English forms are not given, but they are easily obtained from those of the active, by adding a *reflexive pronoun*, which, for this verb, must follow the preposition FOR: thus λύσομαι *I shall loose for myself*, λύου *be thou loosing for thyself*, λύσασθαι *to loose for oneself.*

a. In the present system of λύω, υ is *usually long;* it is *always long* in the future and first aorist systems; in the remaining forms it is *always short.*

159. *Synopsis of the Verb λύ-ω to loose.*

Tense. Mode.	Active Voice.		Middle Voice.	Passive Voice.	
Pres. Ind.	λύω	*I am loosing* (or *I loose*)	λύομαι	like the middle	*I am loosed* (continued)
Impf. Ind.	ἔλυον	*I was loosing*	ἐλυόμην		*I was loosed* "
Pres. Sub.	λύω	*I may* or *can be loosing*	λύωμαι		*I may* etc. *be loosed* "
Opt.	λύοιμι	*I might, could, would* or	λυοίμην		*I might* etc. *be loosed* "
Imv.	λῦε	*be loosing* [*should be l'g*	λύου		*be thou loosed* "
Inf.	λύειν	*to be loosing*	λύεσθαι		*to be loosed* "
Par.	λύων	*loosing*	λυόμενος		*being loosed* "
Fut. Ind.	λύσω	*I shall loose*	λύσομαι	λυθήσομαι	*I shall be loosed*
Opt.	λύσοιμι	*I might* etc. *loose* (hereafter)	λυσοίμην	λυθησοίμην	*I might* etc. *be loosed* (hereafter)
Inf.	λύσειν	*to loose* (hereafter)	λύσεσθαι	λυθήσεσθαι	*to be loosed* (hereafter)
Par.	λύσων	*about to loose*	λυσόμενος	λυθησόμενος	*about to be loosed*
Aor. Ind.	ἔλυσα	*I loosed*	ἐλυσάμην	ἐλύθην	*I was loosed*
Sub.	λύσω	*I may* or *can loose*	λύσωμαι	λυθῶ	*I may* etc. *be loosed*
Opt.	λύσαιμι	*I might, could, would* or	λυσαίμην	λυθείην	*I might* etc. *be loosed*
Imv.	λῦσον	*loose thou* [*should loose*	λῦσαι	λύθητι	*be thou loosed*
Inf.	λῦσαι	*to loose*	λύσασθαι	λυθῆναι	*to be loosed*
Par.	λύσας	*loosing* or *having loosed*	λυσάμενος	λυθείς	*loosed* or *having been loosed*
Perf. Ind.	λέλυκα	*I have loosed*	λέλυμαι	like the middle	*I have been loosed*
Plup. Ind.	ἐλελύκειν	*I had loosed*	ἐλελύμην		*I had been loosed*
Perf. Sub.	λελύκω	*I may* etc. *have loosed*	λελυμένος ὦ		*I may* etc. *have been loosed*
Opt.	λελύκοιμι	*I might* etc. *have loosed*	λελυμένος εἴην		*I might* etc. *have been loosed*
Imv.	λέλυκε	*do thou have loosed*	λέλυσο		*do thou have been loosed*
Inf.	λελυκέναι	*to have loosed*	λελύσθαι		*to have been loosed*
Par.	λελυκώς	*having loosed*	λελυμένος		*having been loosed*

Fut. Perf. Ind. λελύσομαι, Mid. *I shall have loosed for myself*, Pass. *I shall have been loosed*,
Opt. λελυσοίμην, Inf. λελύσεσθαι, Par. λελυσόμενος.
Verbal Adject. λυτός *loosed* or *looseable*, λυτέος (requiring) *to be loosed.*

160.

λύ-ω *to loose*		*Present System.*			
		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S. 1	λύ-ω	ἔ-λυ-ο-ν	λύ-ο-μαι	ἐ-λυ-ό-μην
	2	λύ-ει-ς	ἔ-λυ-ε-ς	λύ-ῃ, λύ-ει	ἐ-λύ-ου
	3	λύ-ει	ἔ-λυ-ε	λύ-ε-ται	ἐ-λύ-ε-το
	D. 2	λύ-ε-τον	ἐ-λύ-ε-τον	λύ-ε-σθον	ἐ-λύ-ε-σθον
	3	λύ-ε-τον	ἐ-λυ-έ-την	λύ-ε-σθον	ἐ-λυ-έ-σθην
	P. 1	λύ-ο-μεν	ἐ-λύ-ο-μεν	λυ-ό-μεθα	ἐ-λυ-ό-μεθα
	2	λύ-ε-τε	ἐ-λύ-ε-τε	λύ-ε-σθε	ἐ-λύ-ε-σθε
	3	λύ-ου-σι	ἔ-λυ-ο-ν	λύ-ο-νται	ἐ-λύ-ο-ντο
		Present.		Present.	
Subjunctive.	S. 1	λύ-ω		λύ-ω-μαι	
	2	λύ-ῃ-ς		λύ-ῃ	
	3	λύ-ῃ		λύ-η-ται	
	D. 2	λύ-η-τον		λύ-η-σθον	
	3	λύ-η-τον		λύ-η-σθον	
	P. 1	λύ-ω-μεν		λυ-ώ-μεθα	
	2	λύ-η-τε		λύ-η-σθε	
	3	λύ-ω-σι		λύ-ω-νται	
Optative.	S. 1	λύ-οι-μι		λυ-οί-μην	
	2	λύ-οι-ς		λύ-οι-ο	
	3	λύ-οι		λύ-οι-το	
	D. 2	λύ-οι-τον		λύ-οι-σθον	
	3	λυ-οί-την		λυ-οί-σθην	
	P. 1	λύ-οι-μεν		λυ-οί-μεθα	
	2	λύ-οι-τε		λύ-οι-σθε	
	3	λύ-οιε-ν		λύ-οι-ντο	
Imperative.	S. 2	λῦ-ε		λύ-ου	
	3	λυ-έ-τω		λυ-έ-σθω	
	D. 2	λύ-ε-τον		λύ-ε-σθον	
	3	λυ-έ-των		λυ-έ-σθων	
	P. 2	λύ-ε-τε		λύ-ε-σθε	
	3	λυ-έ-τωσαν or λυ-ό-ντων		λυ-έ-σθωσαν or λυ-έ-σθων	
Infinitive.		λύ-ει-ν		λύ-ε-σθαι	
Participle.	N.	λύ-ων, λύ-ουσα, λῦ-ο-ν		λυ-ό-μενο-ς, λυ-ο-μένη, λυ-ό-μενο-ν	
	G.	λύ-ο-ντ-ος, λυ-ούσης		λυ-ο-μένου, λυ-ο-μένης	

161. 162.

Future System.		*First Aorist System.*	
Active.	Middle.	Active.	Middle.
Future.		First Aorist.	
λύσ-ω	λύσ-ομαι	ἔ-λυσ-ᾰ	ἐ-λυσ-ᾰ́μην
λύσ-εις	λύσ-ῃ, λύσ-ει	ἔ-λυσ-ᾰς	ἐ-λύσ-ω
λύσ-ει	λύσ-εται	ἔ-λυσ-ε	ἐ-λύσ-ᾰτο
λύσ-ετον	λύσ-εσθον	ἐ-λύσ-ᾰτον	ἐ-λύσ-ασθον
λύσ-ετον	λύσ-εσθον	ἐ-λυσ-ᾰ́την	ἐ-λυσ-άσθην
λύσ-ομεν	λυσ-όμεθα	ἐ-λύσ-ᾰμεν	ἐ-λυσ-άμεθα
λύσ-ετε	λύσ-εσθε	ἐ-λύσ-ᾰτε	ἐ-λύσ-ασθε
λύσ-ουσι	λύσ-ονται	ἔ-λυσ-ᾰν	ἐ-λύσ-αντο
		λύσω	λύσωμαι
		λύσῃς	λύσῃ
		λύσῃ	λύσηται
		λύσητον	λύσησθον
		λύσητον	λύσησθον
		λύσωμεν	λυσώμεθα
		λύσητε	λύσησθε
		λύσωσι	λύσωνται
λύσοιμι	λυσοίμην	λύσαιμι	λυσαίμην
λύσοις	λύσοιο	λύσαις, λύσειᾰς	λύσαιο
λύσοι	λύσοιτο	λύσαι, λύσειε	λύσαιτο
λύσοιτον	λύσοισθον	λύσαιτον	λύσαισθον
λυσοίτην	λυσοίσθην	λυσαίτην	λυσαίσθην
λύσοιμεν	λυσοίμεθα	λύσαιμεν	λυσαίμεθα
λύσοιτε	λύσοισθε	λύσαιτε	λύσαισθε
λύσοιεν	λύσοιντο	λύσαιεν, λύσειᾰν	λύσαιντο
		λῦσον	λῦσαι
		λυσᾰ́τω	λυσάσθω
		λύσᾰτον	λύσασθον
		λυσᾰ́των	λυσάσθων
		λύσᾰτε	λύσασθε
		λυσᾰ́τωσαν or	λυσάσθωσαν or
		λυσάντων	λυσάσθων
λύσειν	λύσεσθαι	λῦσαι	λύσασθαι
λύσων	λυσόμενος	λύσᾱς	λυσάμενος
λύσουσα	λυσομένη	λύσᾱσα	λυσαμένη
λῦσον	λυσόμενον	λῦσαν	λυσάμενον
λύσοντος	λυσομένου	λύσαντος	λυσαμένου
λυσούσης	λυσομένης	λυσάσης	λυσαμένης

163. 164.

λύ-ω *to loose*		*First Perfect System.* Active. 1 Perfect.	1 Pluperfect.	*Perfect Middle* Middle (Passive). Perfect.	Pluperfect.
Indicative.	S. 1	λέλυκ-ᾰ	ἐ-λελύκ-ειν	λέλυ-μαι	ἐ-λελύ-μην
	2	λέλυκ-ᾰς	ἐ-λελύκ-εις	λέλυ-σαι	ἐ-λέλυ-σο
	3	λέλυκ-ε	ἐ-λελύκ-ει	λέλυ-ται	ἐ-λέλυ-το
	D. 2	λελύκ-ᾰτον	ἐ-λελύκ-ειτον	λέλυ-σθον	ἐ-λέλυ-σθον
	3	λελύκ-ᾰτον	ἐ-λελυκ-είτην	λέλυ-σθον	ἐ-λελύ-σθην
	P. 1	λελύκ-ᾰμεν	ἐ-λελύκ-ειμεν	λελύ-μεθα	ἐ-λελύ-μεθα
	2	λελύκ-ᾰτε	ἐ-λελύκ-ειτε	λέλυ-σθε	ἐ-λέλυ-σθε
	3	λελύκ-ᾱσι	ἐ-λελύκ-εισαν, ἐ-λελύκ-εσαν	λέλυ-νται	ἐ-λέλυ-ντο
		1 Perfect.		Perfect.	
Subjunctive.	S. 1	λελύκω		λελυμένος ὦ	
	2	λελύκῃς		" ᾖς	
	3	λελύκῃ		" ᾖ	
	D. 2	λελύκητον		λελυμένω ἦτον	
	3	λελύκητον		" ἦτον	
	P. 1	λελύκωμεν		λελυμένοι ὦμεν	
	2	λελύκητε		" ἦτε	
	3	λελύκωσι		" ὦσι	
Optative.	S. 1	λελύκοιμι		λελυμένος εἴην	
	2	λελύκοις		" εἴης	
	3	λελύκοι		" εἴη	
	D. 2	λελύκοιτον		λελυμένω εἴητον or εἶτον	
	3	λελυκοίτην		" εἰήτην εἴτην	
	P. 1	λελύκοιμεν		λελυμένοι εἴημεν εἶμεν	
	2	λελύκοιτε		" εἴητε εἶτε	
	3	λελύκοιεν		" εἴησαν εἶεν	
Imperative.	S. 2	λέλυκε		λέλυσο	
	3	λελυκέτω		λελύσθω	
	D. 2	λελύκετον		λέλυσθον	
	3	λελυκέτων		λελύσθων	
	P. 2	λελύκετε		λέλυσθε	
	3	λελυκέτωσαν or λελυκόντων		λελύσθωσαν or λελύσθων	
Infin.		λελυκέναι		λελύσθαι	
Participle.	N.	λελυκώς, λελυκυῖα, λελυκός		λελυμένος, λελυμένη, λελυμένον	
	G.	λελυκότος, λελυκυίας		λελυμένου, λελυμένης	

165.

System.	*First Passive System.*	
MIDDLE (PASS.)	PASSIVE.	
Future Perfect.	1 Aorist.	1 Future.
λελύσομαι λελύσῃ, λελύσει λελύσεται λελύσεσθον λελύσεσθον λελυσόμεθα λελύσεσθε λελύσονται	ἐ-λύθη-ν ἐ-λύθη-ς ἐ-λύθη ἐ-λύθη-τον ἐ-λυθή-την ἐ-λύθη-μεν ἐ-λύθη-τε ἐ-λύθη-σαν	λυθήσομαι λυθήσῃ, λυθήσει λυθήσεται λυθήσεσθον λυθήσεσθον λυθησόμεθα λυθήσεσθε λυθήσονται
	λυθῶ λυθῇς λυθῇ λυθῆτον λυθῆτον λυθῶμεν λυθῆτε λυθῶσι	
λελυσοίμην λελύσοιο λελύσοιτο λελύσοισθον λελυσοίσθην λελυσοίμεθα λελύσοισθε λελύσοιντο	λυθείην λυθείης λυθείη λυθείητον or λυθεῖτον λυθειήτην λυθείτην λυθείημεν λυθεῖμεν λυθείητε λυθεῖτε λυθείησαν λυθεῖεν	λυθησοίμην λυθήσοιο λυθήσοιτο λυθήσοισθον λυθησοίσθην λυθησοίμεθα λυθήσοισθε λυθήσοιντο
	λύθητι λυθήτω λύθητον λυθήτων λύθητε λυθήτωσαν or λυθέντων	
λελύσεσθαι	λυθῆναι	λυθήσεσθαι
λελυσόμενος λελυσομένη λελυσόμενον λελυσομένου λελυσομένης	λυθείς λυθεῖσα λυθέν λυθέντος λυθείσης	λυθησόμενος λυθησομένη λυθησόμενον λυθησομένου λυθησομένης

166. 167.

λείπω (λῐπ) *to leave*		*Second Aorist System.*		*Second Perfect System.*	
		ACTIVE.	MIDDLE.	ACTIVE.	
		2 Aorist.		2 Perfect.	2 Pluperfect.
Indicative.	S. 1	ἔ-λιπ-ον	ἐ-λιπ-όμην	λέλοιπ-α	ἐ-λελοίπ-ειν
	2	ἔ-λιπ-ες	ἐ-λίπ-ου	λέλοιπ-ας	ἐ-λελοίπ-εις
	3	ἔ-λιπ-ε	ἐ-λίπ-ετο	λέλοιπ-ε	ἐ-λελοίπ-ει
	D. 2	ἐ-λίπ-ετον	ἐ-λίπ-εσθον	λελοίπ-ατον	ἐ-λελοίπ-ειτον
	3	ἐ-λιπ-έτην	ἐ-λιπ-έσθην	λελοίπ-ατον	ἐ-λελοιπ-είτην
	P. 1	ἐ-λίπ-ομεν	ἐ-λιπ-όμεθα	λελοίπ-αμεν	ἐ-λελοίπ-ειμεν
	2	ἐ-λίπ-ετε	ἐ-λίπ-εσθε	λελοίπ-ατε	ἐ-λελοίπ-ειτε
	3	ἔ-λιπ-ον	ἐ-λίπ-οντο	λελοίπ-ᾱσι	ἐ-λελοίπ-εισαν, ἐ-λελοίπ-εσαν
				2 Perfect.	
Subjunctive.	S. 1	λίπω	λίπωμαι	λελοίπω	
	2	λίπῃς	λίπῃ	λελοίπῃς	
	3	λίπῃ	λίπηται	λελοίπῃ	
	D. 2	λίπητον	λίπησθον	λελοίπητον	
	3	λίπητον	λίπησθον	λελοίπητον	
	P. 1	λίπωμεν	λιπώμεθα	λελοίπωμεν	
	2	λίπητε	λίπησθε	λελοίπητε	
	3	λίπωσι	λίπωνται	λελοίπωσι	
Optative.	S. 1	λίποιμι	λιποίμην	λελοίποιμι	
	2	λίποις	λίποιο	λελοίποις	
	3	λίποι	λίποιτο	λελοίποι	
	D. 2	λίποιτον	λίποισθον	λελοίποιτον	
	3	λιποίτην	λιποίσθην	λελοιποίτην	
	P. 1	λίποιμεν	λιποίμεθα	λελοίποιμεν	
	2	λίποιτε	λίποισθε	λελοίποιτε	
	3	λίποιεν	λίποιντο	λελοίποιεν	
Imperative.	S. 2	λίπε	λιποῦ	λέλοιπε	
	3	λιπέτω	λιπέσθω	λελοιπέτω	
	D. 2	λίπετον	λίπεσθον	λελοίπετον	
	3	λιπέτων	λιπέσθων	λελοιπέτων	
	P. 2	λίπετε	λίπεσθε	λελοίπετε	
	3	λιπέτωσαν or λιπόντων	λιπέσθωσαν, λιπέσθων	λελοιπέτωσαν or λελοιπόντων	
Infin.		λιπεῖν	λιπέσθαι	λελοιπέναι	
Participle.	N.	λιπών	λιπόμενος	λελοιπώς	
		λιποῦσα	λιπομένη	λελοιπυῖα	
		λιπόν	λιπόμενον	λελοιπός	
	G.	λιπόντος	λιπομένου	λελοιπότος	
		λιπούσης	λιπομένης	λελοιπυίας	

168.

στέλλω (στελ) *to send*		Second Passive System. Passive. 2 Aorist.	2 Future.
Indicative.	S. 1	ἐ-στάλη-ν	στᾰλήσομαι
	2	ἐ-στάλη-ς	σταλήσῃ, σταλήσει
	3	ἐ-στάλη	σταλήσεται
	D. 2	ἐ-στάλη-τον	σταλήσεσθον
	3	ἐ-σταλή-την	σταλήσεσθον
	P. 1	ἐ-στάλη-μεν	σταλησόμεθα
	2	ἐ-στάλη-τε	σταλήσεσθε
	3	ἐ-στάλη-σαν	σταλήσονται
Subjunctive.	S. 1	σταλῶ	
	2	σταλῇς	
	3	σταλῇ	
	D. 2	σταλῆτον	
	3	σταλῆτον	
	P. 1	σταλῶμεν	
	2	σταλῆτε	
	3	σταλῶσι	
Optative.	S. 1	σταλείην	σταλησοίμην
	2	σταλείης	σταλήσοιο
	3	σταλείη	σταλήσοιτο
	D. 2	σταλείητον or σταλεῖτον	σταλήσοισθον
	3	σταλειήτην σταλείτην	σταλησοίσθην
	P. 1	σταλείημεν σταλεῖμεν	σταλησοίμεθα
	2	σταλείητε σταλεῖτε	σταλήσοισθε
	3	σταλείησαν σταλεῖεν	σταλήσοιντο
Imperative.	S. 2	στάληθι	
	3	σταλήτω	
	D. 2	στάλητον	
	3	σταλήτων	
	P. 2	στάλητε	
	3	σταλήτωσαν	
		σταλέντων	
Infin.		σταλῆναι	σταλήσεσθαι
Participle.	N.	σταλείς	σταλησόμενος
		σταλεῖσα	σταλησομένη
		σταλέν	σταλησόμενον
	G.	σταλέντος	σταλησομένου
		σταλείσης	σταλησομένης

169. (See 251.)

τιμά-ω
to honor.

Present System of Contract Verbs in αω.

		Active.		Middle (Passive).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	τιμ(άω)ῶ	ἐτίμ(αον)ων	τιμ(άο)ῶ-μαι	ἐτιμ(αό)ώ-μην
	2	τιμ(άεις)ᾷς	ἐτίμ(αες)ας	τιμ(άῃ)ᾷ, (άει)ᾷ	ἐτιμ(άου)ῶ
	3	τιμ(άει)ᾷ	ἐτίμ(αε)α	τιμ(άε)ᾶ-ται	ἐτιμ(άε)ᾶ-το
	D.	τιμ(άε)ᾶ-τον	ἐτιμ(άε)ᾶ-τον	τιμ(άε)ᾶ-σθον	ἐτιμ(άε)ᾶ-σθον
	3	τιμ(άε)ᾶ-τον	ἐτιμ(αέ)ά-την	τιμ(άε)ᾶ-σθον	ἐτιμ(αέ)ά-σθην
	P.	τιμ(άο)ῶ-μεν	ἐτιμ(άο)ῶ-μεν	τιμ(αό)ώ-μεθα	ἐτιμ(αό)ώ-μεθα
	2	τιμ(άε)ᾶ-τε	ἐτιμ(άε)ᾶ-τε	τιμ(άε)ᾶ-σθε	ἐτιμ(άε)ᾶ-σθε
	3	τιμ(άου)ῶ-σι	ἐτίμ(αον)ων	τιμ(άο)ῶ-νται	ἐτιμ(άο)ῶ-ντο
		Present.		Present.	
Subjunctive.	S.	τιμ(άω)ῶ		τιμ(άω)ῶ-μαι	
	2	τιμ(άῃς)ᾷς		τιμ(άῃ)ᾷ	
	3	τιμ(άῃ)ᾷ		τιμ(άη)ᾶ-ται	
	D.	τιμ(άη)ᾶ-τον		τιμ(άη)ᾶ-σθον	
	3	τιμ(άη)ᾶ-τον		τιμ(άη)ᾶ-σθον	
	P.	τιμ(άω)ῶ-μεν		τιμ(αώ)ώ-μεθα	
	2	τιμ(άη)ᾶ-τε		τιμ(άη)ᾶ-σθε	
	3	τιμ(άω)ῶ-σι		τιμ(άω)ῶ-νται	
Optative.	S.	τιμ(άοι)ῷ-μι or	τιμ(αοί)ῴ-ην	τιμ(αοί)ῴ-μην	
	2	τιμ(άοις)ῷς	τιμ(αοί)ῴ-ης	τιμ(άοι)ῷ-ο	
	3	τιμ(άοι)ῷ	τιμ(αοί)ῴ-η	τιμ(άοι)ῷ-το	
	D.	τιμ(άοι)ῷ-τον	τιμ(αοί)ῴ-ητον	τιμ(άοι)ῷ-σθον	
	3	τιμ(αοί)ῴ-την	τιμ(αοι)ῳ-ήτην	τιμ(αοί)ῴ-σθην	
	P.	τιμ(άοι)ῷ-μεν	τιμ(αοί)ῴ-ημεν	τιμ(αοί)ῴ-μεθα	
	2	τιμ(άοι)ῷ-τε	τιμ(αοί)ῴ-ητε	τιμ(άοι)ῷ-σθε	
	3	τιμ(άοι)ῷ-εν		τιμ(άοι)ῷ-ντο	
Imperative.	S.	τίμ(αε)α		τιμ(άου)ῶ	
	3	τιμ(αέ)ά-τω		τιμ(αέ)ά-σθω	
	D.	τιμ(άε)ᾶ-τον		τιμ(άε)ᾶ-σθον	
	3	τιμ(αέ)ά-των		τιμ(αέ)ά-σθων	
	P.	τιμ(άε)ᾶ-τε		τιμ(άε)ᾶ-σθε	
	3	τιμ(αέ)ά-τωσαν or τιμ(αό)ώ-ντων		τιμ(αέ)ά-σθωσαν or τιμ(αέ)ά-σθων	
Infin.		τιμ(άειν)ᾶν		τιμ(άε)ᾶ-σθαι	
Participle.	N.	τιμ(άων)ῶν τιμ(άου)ῶ-σα τιμ(άον)ῶν		τιμ(αό)ώ-μενος τιμ(αο)ω-μένη τιμ(αό)ώ-μενον	
	G.	τιμ(άο)ῶ-ντος τιμ(αού)ώ-σης		τιμ(αο)ω-μένου τιμ(αο)ω-μένης	

170.

φιλέ-ω *to love.*	*Present System of Contract Verbs in* εω.		
Active.		**Middle (Passive).**	
Present.	Imperfect.	Present.	Imperfect.
φιλ(έω)ῶ	ἐφίλ(εον)ουν	φιλ(έο)οῦ-μαι	ἐφιλ(εό)ού-μην
φιλ(έεις)εῖς	ἐφίλ(εες)εις	φιλ(έῃ)ῇ, (έει)εῖ	ἐφιλ(έου)οῦ
φιλ(έει)εῖ	ἐφίλ(εε)ει	φιλ(έε)εῖ-ται	ἐφιλ(έε)εῖ-το
φιλ(έε)εῖ-τον	ἐφιλ(έε)εῖ-τον	φιλ(έε)εῖ-σθον	ἐφιλ(έε)εῖ-σθον
φιλ(έε)εῖ-τον	ἐφιλ(εέ)εί-την	φιλ(έε)εῖ-σθον	ἐφιλ(εέ)εί-σθην
φιλ(έο)οῦ-μεν	ἐφιλ(έο)οῦ-μεν	φιλ(εό)ού-μεθα	ἐφιλ(εό)ού-μεθα
φιλ(έε)εῖ-τε	ἐφιλ(έε)εῖ-τε	φιλ(έε)εῖ-σθε	ἐφιλ(έε)εῖ-σθε
φιλ(έου)οῦ-σι	ἐφίλ(εον)ουν	φιλ(έο)οῦ-νται	ἐφιλ(έο)οῦ-ντο
Present.		Present.	
φιλ(έω)ῶ		φιλ(έω)ῶ-μαι	
φιλ(έῃς)ῇς		φιλ(έῃ)ῇ	
φιλ(έῃ)ῇ		φιλ(έη)ῆ-ται	
φιλ(έη)ῆ-τον		φιλ(έη)ῆ-σθον	
φιλ(έη)ῆ-τον		φιλ(έη)ῆ-σθον	
φιλ(έω)ῶ-μεν		φιλ(εώ)ώ-μεθα	
φιλ(έη)ῆ-τε		φιλ(έη)ῆ-σθε	
φιλ(έω)ῶ-σι		φιλ(έω)ῶ-νται	
φιλ(έοι)οῖ-μι or	φιλ(εοί)οί-ην	φιλ(εοί)οί-μην	
φιλ(έοις)οῖς	φιλ(εοί)οί-ης	φιλ(έοι)οῖ-ο	
φιλ(έοι)οῖ	φιλ(εοί)οί-η	φιλ(έοι)οῖ-το	
φιλ(έοι)οῖ-τον	φιλ(εοί)οί-ητον	φιλ(έοι)οῖ-σθον	
φιλ(εοί)οί-την	φιλ(εοι)οι-ήτην	φιλ(εοί)οί-σθην	
φιλ(έοι)οῖ-μεν	φιλ(εοί)οί-ημεν	φιλ(εοί)οί-μεθα	
φιλ(έοι)οῖ-τε	φιλ(εοί)οί-ητε	φιλ(έοι)οῖ-σθε	
φιλ(έοι)οῖ-εν	φιλ(εοί)οί-ησαν	φιλ(έοι)οῖ-ντο	
φίλ(εε)ει		φιλ(έου)οῦ	
φιλ(εέ)εί-τω		φιλ(εέ)εί-σθω	
φιλ(έε)εῖ-τον		φιλ(έε)εῖ-σθον	
φιλ(εέ)εί-των		φιλ(εέ)εί-σθων	
φιλ(έε)εῖ-τε		φιλ(έε)εῖ-σθε	
φιλ(εέ)εί-τωσαν or		φιλ(εέ)εί-σθωσαν or	
φιλ(εό)ού-ντων		φιλ(εέ)εί-σθων	
φιλ(έειν)εῖν		φιλ(έε)εῖ-σθαι	
φιλ(έων)ῶν		φιλ(εό)ού-μενος	
φιλ(έου)οῦ-σα		φιλ(εο)ου-μένη	
φιλ(έον)οῦν		φιλ(εό)ού-μενον	
φιλ(έο)οῦ-ντος		φιλ(εο)ου-μένου	
φιλ(εού)ού-σης		φιλ(εο)ου-μένης	

171.

δηλό-ω to manifest. *Present System of Contract Verbs in οω.*

	Active.		Middle (Passive).	
	Present.	Imperfect.	Present.	Imperfect.
Indicative.	δηλ(όω)ῶ	ἐδήλ(οον)ουν	δηλ(όο)οῦ-μαι	ἐδηλ(οό)ού-μην
	δηλ(όεις)οῖς	ἐδήλ(οες)ους	δηλ(όῃ)οῖ,(όει)οῖ	ἐδηλ(όου)οῦ
	δηλ(όει)οῖ	ἐδήλ(οε)ου	δηλ(όε)οῦ-ται	ἐδηλ(όε)οῦ-το
	δηλ(όε)οῦ-τον	ἐδηλ(όε)οῦ-τον	δηλ(όε)οῦ-σθον	ἐδηλ(όε)οῦ-σθον
	δηλ(όε)οῦ-τον	ἐδηλ(οέ)ού-την	δηλ(όε)οῦ-σθον	ἐδηλ(οέ)ού-σθην
	δηλ(όο)οῦ-μεν	ἐδηλ(όο)οῦ-μεν	δηλ(οό)ού-μεθα	ἐδηλ(οό)ού-μεθα
	δηλ(όε)οῦ-τε	ἐδηλ(όε) οῦ-τε	δηλ(όε)οῦ-σθε	ἐδηλ(όε)οῦ-σθε
	δηλ(όου)οῦ-σι	ἐδήλ(οον)ουν	δηλ(όο)οῦ-νται	ἐδηλ(όο)οῦ-ντο
	Present.		Present.	
Subjunctive.	δηλ(όω)ῶ		δηλ(όω)ῶ-μαι	
	δηλ(όῃς)οῖς		δηλ(όῃ)οῖ	
	δηλ(όῃ)οῖ		δηλ(όη)ῶ-ται	
	δηλ(όη)ῶ-τον		δηλ(όη)ῶ-σθον	
	δηλ(όη)ῶ-τον		δηλ(όη)ῶ-σθον	
	δηλ(όω)ῶ-μεν		δηλ(οώ)ώ-μεθα	
	δηλ(όη)ῶ-τε		δηλ(όη)ῶ-σθε	
	δηλ(όω)ῶ-σι		δηλ(όω)ῶ-νται	
Optative.	δηλ(όοι)οῖ-μι or	δηλ(ooί)οί-ην	δηλ(οοί)οί-μην	
	δηλ(όοις)οῖς	δηλ(οοί)οί-ης	δηλ(όοι)οῖ-ο	
	δηλ(όοι)οῖ	δηλ(οοί)οί-η	δηλ(όοι)οῖ-το	
	δηλ(όοι)οῖ-τον	δηλ(οοί)οί-ητον	δηλ(όοι)οῖ-σθον	
	δηλ(οοί)οί-την	δηλ(οοι)οι-ήτην	δηλ(οοί)οί-σθην	
	δηλ(όοι)οῖ-μεν	δηλ(οοί)οί-ημεν	δηλ(οοί)οί-μεθα	
	δηλ(όοι)οῖ-τε	δηλ(οοί)οί-ητε	δηλ(όοι)οῖ-σθε	
	δηλ(όοι)οῖ-εν		δηλ(όοι)οῖ-ντο	
Imperative.	δήλ(οε)ου		δηλ(όου)οῦ	
	δηλ(οέ)ού-τω		δηλ(οέ)ού-σθω	
	δηλ(όε)οῦ-τον		δηλ(όε)οῦ-σθον	
	δηλ(οέ)ού-των		δηλ(οέ)ού-σθων	
	δηλ(όε)οῦ-τε		δηλ(όε)οῦ-σθε	
	δηλ(οέ)ού-τωσαν or		δηλ(οέ)ού-σθωσαν or	
	δηλ(οό)ού-ντων		δηλ(οέ)ού-σθων	
In	δηλ(όειν)οῦν		δηλ(όε)οῦ-σθαι	
Participle.	δηλ(όων)ῶν		δηλ(οό)ού-μενος	
	δηλ(όου)οῦ-σα		δηλ(οο)ου-μένη	
	δηλ(όον)οῦν		δηλ(οό)ού-μενον	
	δηλ(όο)οῦ-ντος		δηλ(οο)ου-μένου	
	δηλ(οού)ού-σης		δηλ(οο)ου-μένης	

172. φαίνω (φᾰν) to show. *Future System of Liquid Verbs.*		173. *First Aorist System of Liquid Verbs.*	
Active.	**Middle.**	**Active.**	**Middle.**
Future (contracted).		1 Aorist.	
φανῶ	φανοῦμαι	ἔ-φην-α	ἐ-φην-άμην
φανεῖς	φανῇ, φανεῖ	ἔ-φην-ας	ἐ-φήν-ω
φανεῖ	φανεῖται	ἔ-φην-ε	ἐ-φήν-ατο
φανεῖτον	φανεῖσθον	ἐ-φήν-ατον	ἐ-φήν-ασθον
φανεῖτον	φανεῖσθον	ἐ-φην-άτην	ἐ-φην-άσθην
φανοῦμεν	φανούμεθα	ἐ-φήν-αμεν	ἐ-φην-άμεθα
φανεῖτε	φανεῖσθε	ἐ-φήν-ατε	ἐ-φήν-ασθε
φανοῦσι	φανοῦνται	ἔ-φην-αν	ἐ-φήν-αντο
		φήνω	φήνωμαι
		φήνῃς	φήνῃ
		φήνῃ	φήνηται
		φήνητον	φήνησθον
		φήνητον	φήνησθον
		φήνωμεν	φηνώμεθα
		φήνητε	φήνησθε
		φήνωσι	φήνωνται
φαν-οῖμι, -οίην	φανοίμην	φήναιμι	φηναίμην
φαν-οῖς, -οίης	φανοῖο	φήναις, φήνειας	φήναιο
φαν-οῖ, -οίη	φανοῖτο	φήναι, φήνειε	φήναιτο
φαν-οῖτον, -οίητον	φανοῖσθον	φήναιτον	φήναισθον
φαν-οίτην, -οιήτην	φανοίσθην	φηναίτην	φηναίσθην
φαν-οῖμεν, -οίημεν	φανοίμεθα	φήναιμεν	φηναίμεθα
φαν-οῖτε, -οίητε	φανοῖσθε	φήναιτε	φήναισθε
φαν-οῖεν, -οίησαν	φανοῖντο	φήναιεν, φήνειαν	φήναιντο
		φῆνον	φῆναι
		φηνάτω	φηνάσθω
		φήνατον	φήνασθον
		φηνάτων	φηνάσθων
		φήνατε	φήνασθε
		φηνάτωσαν or	φηνάσθωσαν or
		φηνάντων	φηνάσθων
φανεῖν	φανεῖσθαι	φῆναι	φήνασθαι
φανῶν	φανούμενος	φήνᾱς	φηνάμενος
φανοῦσα	φανουμένη	φήνᾱσα	φηναμένη
φανοῦν	φανούμενον	φῆναν	φηνάμενον
φανοῦντος	φανουμένου	φήναντος	φηναμένου
φανούσης	φανουμένης	φηνάσης	φηναμένης

174.

Perfect Middle and

	Pure Verbs, with added σ.	*Liquid Verbs.*	
MIDDLE (PASSIVE).	τελέω (τελε) *to complete*	στέλλω (στελ) *to send*	φαίνω (φᾰν) *to show*
Perfect Indic. S. 1	τετέλε-σ-μαι	ἔσταλμαι	πέφασμαι
2	τετέλε-σαι	ἔσταλσαι	πέφανσαι
3	τετέλε-σ-ται	ἔσταλται	πέφανται
D. 2	τετέλε-σθον	ἔσταλθον	πέφανθον
3	τετέλε-σθον	ἔσταλθον	πέφανθον
P. 1	τετελέ-σ-μεθα	ἐστάλμεθα	πεφάσμεθα
2	τετέλε-σθε	ἔσταλθε	πέφανθε
3	τετελε-σ-μένοι εἰσί	ἐσταλμένοι εἰσί	πεφασμένοι εἰσί
Pluperf. Ind. S. 1	ἐ-τετελέ-σ-μην	ἐστάλμην	ἐπεφάσμην
2	ἐ-τετέλε-σο	ἔσταλσο	ἐπέφανσο
3	ἐ-τετέλε-σ-το	ἔσταλτο	ἐπέφαντο
D. 2	ἐ-τετέλε-σθον	ἔσταλθον	ἐπέφανθον
3	ἐ-τετελέ-σθην	ἐστάλθην	ἐπεφάνθην
P. 1	ἐ-τετελέ-σ-μεθα	ἐστάλμεθα	ἐπεφάσμεθα
2	ἐ-τετέλε-σθε	ἔσταλθε	ἐπέφανθε
3	τετελε-σ-μένοι ἦσαν	ἐσταλμένοι ἦσαν	πεφασμένοι ἦσαν
Perf. Sub.	τετελεσμένος ὦ	ἐσταλμένος ὦ	πεφασμένος ὦ
Perf. Opt.	τετελεσμένος εἴην	ἐσταλμένος εἴην	πεφασμένος εἴην
Perf. Impv. S. 2	τετέλε-σο	ἔσταλσο	πέφανσο
3	τετελέ-σθω	ἐστάλθω	πεφάνθω
D. 2	τετέλε-σθον	ἔσταλθον	πέφανθον
3	τετελέ-σθων	ἐστάλθων	πεφάνθων
P. 2	τετέλε-σθε	ἔσταλθε	πέφανθε
3	τετελέ-σθωσαν or τετελέ-σθων	ἐστάλθωσαν or ἐστάλθων	πεφάνθωσαν or πεφάνθων
Perf. Inf.	τετελέ-σθαι	ἐστάλθαι	πεφάνθαι
Perf. Par.	τετελε-σ-μένος	ἐσταλμένος	πεφασμένος
Fut. Perf.			
1 Aor. Pass. *Ind.*	ἐ-τελέ-σ-θην		ἐφάνθην
Sub.	τελε-σ-θῶ		φανθῶ
Opt.	τελε-σ-θείην		φανθείην
Imv.	τελέ-σ-θητι		φάνθητι
Inf.	τελε-σ-θῆναι		φανθῆναι
Par.	τελε-σ-θείς		φανθείς
1 *Fut. Ind.*	τελε-σ-θήσομαι		φανθήσομαι

First Passive Systems of

Mute Verbs.

ῥίπτω (ῥῐφ) *to throw*	ἀλλάσσω (ἀλλᾰγ) *to exchange*	ἐλέγχω (ἐλεγχ) *to convict*	πείθω (πῐθ) *to persuade*
ἔῤῥιμμαι	ἤλλαγμαι	ἐλήλεγμαι	πέπεισμαι
ἔῤῥιψαι	ἤλλαξαι	ἐλήλεγξαι	πέπεισαι
ἔῤῥιπται	ἤλλακται	ἐλήλεγκται	πέπεισται
ἔῤῥιφθον	ἤλλαχθον	ἐλήλεγχθον	πέπεισθον
ἔῤῥιφθον	ἤλλαχθον	ἐλήλεγχθον	πέπεισθον
ἐῤῥίμμεθα	ἠλλάγμεθα	ἐληλέγμεθα	πεπείσμεθα
ἔῤῥιφθε	ἤλλαχθε	ἐλήλεγχθε	πέπεισθε
ἐῤῥιμμένοι εἰσί	ἠλλαγμένοι εἰσί	ἐληλεγμένοι εἰσί	πεπεισμένοι εἰσί
ἐῤῥίμμην	ἠλλάγμην	ἐληλέγμην	ἐπεπείσμην
ἔῤῥιψο	ἤλλαξο	ἐλήλεγξο	ἐπέπεισο
ἔῤῥιπτο	ἤλλακτο	ἐλήλεγκτο	ἐπέπειστο
ἔῤῥιφθον	ἤλλαχθον	ἐλήλεγχθον	ἐπέπεισθον
ἐῤῥίφθην	ἠλλάχθην	ἐληλέγχθην	ἐπεπείσθην
ἐῤῥίμμεθα	ἠλλάγμεθα	ἐληλέγμεθα	ἐπεπείσμεθα
ἔῤῥιφθε	ἤλλαχθε	ἐλήλεγχθε	ἐπέπεισθε
ἐῤῥιμμένοι ἦσαν	ἠλλαγμένοι ἦσαν	ἐληλεγμένοι ἦσαν	πεπεισμένοι ἦσαν
ἐῤῥιμμένος ὦ	ἠλλαγμένος ὦ	ἐληλεγμένος ὦ	πεπεισμένος ὦ
ἐῤῥιμμένος εἴην	ἠλλαγμένος εἴην	ἐληλεγμένος εἴην	πεπεισμένος εἴην
ἔῤῥιψο	ἤλλαξο	ἐλήλεγξο	πέπεισο
ἐῤῥίφθω	ἠλλάχθω	ἐληλέγχθω	πεπείσθω
ἔῤῥιφθον	ἤλλαχθον	ἐλήλεγχθον	πέπεισθον
ἐῤῥίφθων	ἠλλάχθων	ἐληλέγχθων	πεπείσθων
ἔῤῥιφθε	ἤλλαχθε	ἐλήλεγχθε	πέπεισθε
ἐῤῥίφθωσαν or	ἠλλάχθωσαν or	ἐληλέγχθωσαν or	πεπείσθωσαν or
ἐῤῥίφθων	ἠλλάχθων	ἐληλέγχθων	πεπείσθων
ἐῤῥῖφθαι	ἠλλάχθαι	ἐληλέγχθαι	πεπεῖσθαι
ἐῤῥιμμένος	ἠλλαγμένος	ἐληλεγμένος	πεπεισμένος
ἐῤῥίψομαι			
ἐῤῥίφθην	ἠλλάχθην	ἠλέγχθην	ἐπείσθην
ῥιφθῶ	ἀλλαχθῶ	ἐλεγχθῶ	πεισθῶ
ῥιφθείην	ἀλλαχθείην	ἐλεγχθείην	πεισθείην
ῥίφθητι	ἀλλάχθητι	ἐλέγχθητι	πείσθητι
ῥιφθῆναι	ἀλλαχθῆναι	ἐλεγχθῆναι	πεισθῆναι
ῥιφθείς	ἀλλαχθείς	ἐλεγχθείς	πεισθείς
ῥιφθήσομαι	ἀλλαχθήσομαι	ἐλεγχθήσομαι	πεισθήσομαι

175. Synopsis of τῑμά-ω *to honor*.

	Pr. Impf. Act.	Future Active.	Aorist Active.	Perf. Plup. Active.
Ind.	τιμῶ	τιμήσω		τετίμηκα
	ἐτίμων		ἐτίμησα	ἐτετιμήκειν
Sub.	τιμῶ		τιμήσω	τετιμήκω
Opt.	τιμῷμι, -ῴην	τιμήσοιμι	τιμήσαιμι	τετιμήκοιμι
Imv.	τίμᾱ		τίμησον	τετίμηκε
Inf.	τιμᾶν	τιμήσειν	τιμῆσαι	τετιμηκέναι
Par.	τιμῶν	τιμήσων	τιμήσας	τετιμηκώς
	M. P.	Middle.	Middle.	M. P.
Ind.	τιμῶμαι	τιμήσομαι		τετίμημαι
	ἐτιμώμην		ἐτιμησάμην	ἐτετιμήμην
Sub.	τιμῶμαι		τιμήσωμαι	τετιμημένος ὦ
Opt.	τιμῴμην	τιμησοίμην	τιμησαίμην	τετιμημένος εἴην
Imv.	τιμῶ		τίμησαι	τετίμησο
Inf.	τιμᾶσθαι	τιμήσεσθαι	τιμήσασθαι	τετιμῆσθαι
Par.	τιμώμενος	τιμησόμενος	τιμησάμενος	τετιμημένος
		Passive.	Passive.	Fut. Perf.
Ind.		τιμηθήσομαι	ἐτιμήθην	τετιμήσομαι
Sub.			τιμηθῶ	
Opt.	Verbals. τιμητός τιμητέος	τιμηθησοίμην	τιμηθείην	τετιμησοίμην
Imv.			τιμήθητι	
Inf.		τιμηθήσεσθαι	τιμηθῆναι	τετιμήσεσθαι
Par.		τιμηθησόμενος	τιμηθείς	τετιμησόμενος

176. θηρά-ω *to hunt*.

	Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
Ind.	θηρῶ	θηράσω		τεθήρᾱκα
	ἐθήρων		ἐθήρᾱσα	ἐτεθηράκειν
Sub.	θηρῶ		θηράσω	τεθηράκω
Opt.	θηρῷμι, -ῴην	θηράσοιμι	θηράσαιμι	τεθηράκοιμι
Imv.	θήρᾱ		θήρασον	τεθήρακε
Inf.	θηρᾶν	θηράσειν	θηρᾶσαι	τεθηρακέναι
Par.	θηρῶν	θηράσων	θηράσας	τεθηρακώς
	M. P.	M.	M.	M. P.
Ind.	θηρῶμαι	θηράσομαι		τεθήρᾱμαι
	ἐθηρώμην		ἐθηρᾱσάμην	ἐτεθηράμην
Sub.	θηρῶμαι		θηράσωμαι	τεθηραμένος ὦ
Opt.	θηρῴμην	θηρασοίμην	θηρασαίμην	τεθηραμένος εἴην
Imv.	θηρῶ		θήρασαι	τεθήρασο
Inf.	θηρᾶσθαι	θηράσεσθαι	θηράσασθαι	τεθηρᾶσθαι
Par.	θηρώμενος	θηρασόμενος	θηρασάμενος	τεθηραμένος
		P.	P.	
Ind.		θηρᾱθήσομαι	ἐθηράθην	
Sub.			θηραθῶ	
Opt.	Verbals. θηρᾱτός θηρᾱτέος	θηραθησοίμην	θηραθείην	
Imv.			θηράθητι	
Inf.		θηραθήσεσθαι	θηραθῆναι	
Par.		θηραθησόμενος	θηραθείς	

177. φῐλέ-ω *to love.*

Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
φιλῶ	φιλήσω		πεφίληκα
ἐφίλουν		ἐφίλησα	ἐπεφιλήκειν
φιλῶ		φιλήσω	πεφιλήκω
φιλοῖμι, -οίην	φιλήσοιμι	φιλήσαιμι	πεφιλήκοιμι
φίλει		φίλησον	πεφίληκε
φιλεῖν	φιλήσειν	φιλῆσαι	πεφιληκέναι
φιλῶν	φιλήσων	φιλήσας	πεφιληκώς
M. P.	M.	M.	M. P.
φιλοῦμαι	φιλήσομαι		πεφίλημαι
ἐφιλούμην		ἐφιλησάμην	ἐπεφιλήμην
φιλῶμαι		φιλήσωμαι	πεφιλημένος ὦ
φιλοίμην	φιλησοίμην	φιλησαίμην	πεφιλημένος εἴην
φιλοῦ		φίλησαι	πεφίλησο
φιλεῖσθαι	φιλήσεσθαι	φιλήσασθαι	πεφιλῆσθαι
φιλούμενος	φιλησόμενος	φιλησάμενος	πεφιλημένος
	P.	P.	Fut. Perf.
	φιληθήσομαι	ἐφιλήθην	πεφιλήσομαι
		φιληθῶ	
Verbals. φιλητός φιλητέος	φιληθησοίμην	φιληθείην	πεφιλησοίμην
		φιλήθητι	
	φιληθήσεσθαι	φιληθῆναι	πεφιλήσεσθαι
	φιληθησόμενος	φιληθείς	πεφιλησόμενος

178. τελέ-ω *to complete.*

Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
τελῶ	τελῶ (τελέσω, 252 e)		τετέλεκα
ἐτέλουν		ἐτέλεσα	ἐτετελέκειν
τελῶ		τελέσω	τετελέκω
τελοῖμι, -οίην	τελοῖμι, -οίην	τελέσαιμι	τετελέκοιμι
τέλει		τέλεσον	τετέλεκε
τελεῖν	τελεῖν	τελέσαι	τετελεκέναι
τελῶν	τελῶν	τελέσας	τετελεκώς
M. P.	M.	M.	M. P.
τελοῦμαι	τελοῦμαι		τετέλεσμαι
ἐτελούμην		ἐτελεσάμην	ἐτετελέσμην
τελῶμαι		τελέσωμαι	τετελεσμένος ὦ
τελοίμην	τελοίμην	τελεσαίμην	τετελεσμένος εἴην
τελοῦ		τέλεσαι	τετέλεσο
τελεῖσθαι	τελεῖσθαι	τελέσασθαι	τετελέσθαι
τελούμενος	τελούμενος	τελεσάμενος	τετελεσμένος
	P.	P.	
	τελεσθήσομαι	ἐτελέσθην	
		τελεσθῶ	
Verbals. τελεστός τελεστέος	τελεσθησοίμην	τελεσθείην	
		τελέσθητι	
	τελεσθήσεσθαι	τελεσθῆναι	
	τελεσθησόμενος	τελεσθείς	

179. δηλό-ω *to manifest.*

	Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
Ind.	δηλῶ	δηλώσω		δεδήλωκα
	ἐδήλουν		ἐδήλωσα	ἐδεδηλώκειν
Sub.	δηλῶ		δηλώσω	δεδηλώκω
Opt.	δηλοῖμι, -οίην	δηλώσοιμι	δηλώσαιμι	δεδηλώκοιμι
Imv.	δήλου		δήλωσον	δεδήλωκε
Inf.	δηλοῦν	δηλώσειν	δηλῶσαι	δεδηλωκέναι
Par.	δηλῶν	δηλώσων	δηλώσας	δεδηλωκώς
	M. P.	M.	M.	M. P.
Ind.	δηλοῦμαι	δηλώσομαι		δεδήλωμαι
	ἐδηλούμην		ἐδηλωσάμην	ἐδεδηλώμην
Sub.	δηλῶμαι		δηλώσωμαι	δεδηλωμένος ὦ
Opt.	δηλοίμην	δηλωσοίμην	δηλωσαίμην	δεδηλωμένος εἴην
Imv.	δηλοῦ		δήλωσαι	δεδήλωσο
Inf.	δηλοῦσθαι	δηλώσεσθαι	δηλώσασθαι	δεδηλῶσθαι
Par.	δηλούμενος	δηλωσόμενος	δηλωσάμενος	δεδηλωμένος
		P.	P.	Fut. Perf.
Ind.		δηλωθήσομαι	ἐδηλώθην	δεδηλώσομαι
Sub.			δηλωθῶ	
Opt.	Verbals. δηλωτός δηλωτέος	δηλωθησοίμην	δηλωθείην	δεδηλωσοίμην
Imv.			δηλώθητι	
Inf.		δηλωθήσεσθαι	δηλωθῆναι	δεδηλώσεσθαι
Par.		δηλωθησόμενος	δηλωθείς	δεδηλωσόμενος

180. στέλλω (στελ) *to send.*

	Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
Ind.	στέλλω	στελῶ		ἔσταλκα
	ἔστελλον		ἔστειλα	ἐστάλκειν
Sub.	στέλλω		στείλω	ἐστάλκω
Opt.	στέλλοιμι	στελοῖμι,-οίην	στείλαιμι	ἐστάλκοιμι
Imv.	στέλλε		στεῖλον	ἔσταλκε
Inf.	στέλλειν	στελεῖν	στεῖλαι	ἐσταλκέναι
Par.	στέλλων	στελῶν	στείλας	ἐσταλκώς
	M. P.	M.	M.	M. P.
Ind.	στέλλομαι	στελοῦμαι		ἔσταλμαι
	ἐστελλόμην		ἐστειλάμην	ἐστάλμην
Sub.	στέλλωμαι		στείλωμαι	ἐσταλμένος ὦ
Opt.	στελλοίμην	στελοίμην	στειλαίμην	ἐσταλμένος εἴην
Imv.	στέλλου		στεῖλαι	ἔσταλσο
Inf.	στέλλεσθαι	στελεῖσθαι	στείλασθαι	ἐστάλθαι
Par.	στελλόμενος	στελούμενος	στειλάμενος	ἐσταλμένος
		2 Future P.	2 Aorist P.	
Ind.		σταλήσομαι	ἐστάλην	
Sub.			σταλῶ	
Opt.	Verbals. σταλτός σταλτέος	σταλησοίμην	σταλείην	
Imv.			στάληθι	
Inf.		σταλήσεσθαι	σταλῆναι	
Par.		σταλησόμενος	σταλείς	

181. φαίνω (φᾰν) *to show* (in second tenses, *to appear*).

Pr. Impf. A.	Future A.	Aorist A.	1 Perf. Plup. A.	2 Perf. Plup. A.
φαίνω	φανῶ		πέφαγκα	πέφηνα
ἔφαινον		ἔφηνα	ἐπεφάγκειν	ἐπεφήνειν
φαίνω		φήνω	πεφάγκω	πεφήνω
φαίνοιμι	φανοῖμι, -οίην	φήναιμι	πεφάγκοιμι	πεφήνοιμι
φαῖνε		φῆνον	πέφαγκε	πέφηνε
φαίνειν	φανεῖν	φῆναι	πεφαγκέναι	πεφηνέναι
φαίνων	φανῶν	φήνας	πεφαγκώς	πεφηνώς
M. P.	M.	M.	M. P.	2 Aorist P.
φαίνομαι	φανοῦμαι		πέφασμαι	
ἐφαινόμην		ἐφηνάμην	ἐπεφάσμην	ἐφάνην
φαίνωμαι		φήνωμαι	πεφασμένος ὦ	φανῶ
φαινοίμην	φανοίμην	φηναίμην	πεφασμένος εἴην	φανείην
φαίνου		φῆναι	πέφανσο	φάνηθι
φαίνεσθαι	φανεῖσθαι	φήνασθαι	πεφάνθαι	φανῆναι
φαινόμενος	φανούμενος	φηνάμενος	πεφασμένος	φανείς
	1 Future P.	1 Aorist P.		2 Future P.
	φανθήσομαι	ἐφάνθην		φανήσομαι
		φανθῶ		
Verbals. φαντός φαντέος	φανθησοίμην	φανθείην		φανησοίμην
		φάνθητι		
	φανθήσεσθαι	φανθῆναι		φανήσεσθαι
	φανθησόμενος	φανθείς		φανησόμενος

182. λείπω (λῐπ) *to leave.*

Pr. Impf. A.	Future A.	2 Aorist A.	2 Perf. Plup. A.
λείπω	λείψω		λέλοιπα
ἔλειπον		ἔλιπον	ἐλελοίπειν
λείπω		λίπω	λελοίπω
λείποιμι	λείψοιμι	λίποιμι	λελοίποιμι
λεῖπε		λίπε	λέλοιπε
λείπειν	λείψειν	λιπεῖν	λελοιπέναι
λείπων	λείψων	λιπών	λελοιπώς
M. P.	M.	M.	M. P.
λείπομαι	λείψομαι		λέλειμμαι
ἐλειπόμην		ἐλιπόμην	ἐλελείμμην
λείπωμαι		λίπωμαι	λελειμμένος ὦ
λειποίμην	λειψοίμην	λιποίμην	λελειμμένος εἴην
λείπου		λιποῦ	λέλειψο
λείπεσθαι	λείψεσθαι	λιπέσθαι	λελεῖφθαι
λειπόμενος	λειψόμενος	λιπόμενος	λελειμμένος
	1 Future P.	1 Aorist P.	Fut. Perf.
	λειφθήσομαι	ἐλείφθην	λελείψομαι
		λειφθῶ	
Verbals. λειπτός λειπτέος	λειφθησοίμην	λειφθείην	λελειψοίμην
		λείφθητι	
	λειφθήσεσθαι	λειφθῆναι	λελείψεσθαι
	λειφθησόμενος	λειφθείς	λελειψόμενος

183. ῥίπτω (ῥῑφ) *to throw.*

	Pr. Impf. A.	Future A.	Aorist A.	2 Perf. Plup. A.
Ind.	ῥίπτω	ῥίψω		ἔρριφα
	ἔρριπτον		ἔρριψα	ἐρρίφειν
Sub.	ῥίπτω		ῥίψω	ἐρρίφω
Opt.	ῥίπτοιμι	ῥίψοιμι	ῥίψαιμι	ἐρρίφοιμι
Imv.	ῥῖπτε		ῥῖψον	ἔρριφε
Inf.	ῥίπτειν	ῥίψειν	ῥῖψαι	ἐρριφέναι
Par.	ῥίπτων	ῥίψων	ῥίψας	ἐρριφώς
	M. P.	M.	M.	M. P.
Ind.	ῥίπτομαι	ῥίψομαι		ἔρριμμαι
	ἐρριπτόμην		ἐρριψάμην	ἐρρίμμην
Sub.	ῥίπτωμαι		ῥίψωμαι	ἐρριμμένος ὦ
Opt.	ῥιπτοίμην	ῥιψοίμην	ῥιψαίμην	ἐρριμμένος εἴην
Imv.	ῥίπτου		ῥῖψαι	ἔρριψο
Inf.	ῥίπτεσθαι	ῥίψεσθαι	ῥίψασθαι	ἐρρῖφθαι
Par.	ῥιπτόμενος	ῥιψόμενος	ῥιψάμενος	ἐρριμμένος
		P.	P.	Fut. Perf.
Ind.		ῥιφθήσομαι	ἐρρίφθην	ἐρρίψομαι
Sub.			ῥιφθῶ	
Opt.	Verbals. ῥιπτός ῥιπτέος	ῥιφθησοίμην	ῥιφθείην	ἐρριψοίμην
Imv.			ῥίφθητι	
Inf.		ῥιφθήσεσθαι	ῥιφθῆναι	ἐρρίψεσθαι
Par.		ῥιφθησόμενος	ῥιφθείς	ἐρριψόμενος

184. ἀλλάσσω (ἀλλᾰγ) *to exchange.*

	Pr. Impf. A.	Future A.	Aorist A.	2 Perf. Plup. A.
Ind.	ἀλλάσσω	ἀλλάξω		ἤλλαχα
	ἤλλασσον		ἤλλαξα	ἠλλάχειν
Sub.	ἀλλάσσω		ἀλλάξω	ἠλλάχω
Opt.	ἀλλάσσοιμι	ἀλλάξοιμι	ἀλλάξαιμι	ἠλλάχοιμι
Imv.	ἄλλασσε		ἄλλαξον	ἤλλαχε
Inf.	ἀλλάσσειν	ἀλλάξειν	ἀλλάξαι	ἠλλαχέναι
Par.	ἀλλάσσων	ἀλλάξων	ἀλλάξας	ἠλλαχώς
	M. P.	M.	M.	M. P.
Ind.	ἀλλάσσομαι	ἀλλάξομαι		ἤλλαγμαι
	ἠλλασσόμην		ἠλλαξάμην	ἠλλάγμην
Sub.	ἀλλάσσωμαι		ἀλλάξωμαι	ἠλλαγμένος ὦ
Opt.	ἀλλασσοίμην	ἀλλαξοίμην	ἀλλαξαίμην	ἠλλαγμένος εἴην
Imv.	ἀλλάσσου		ἄλλαξαι	ἤλλαξο
Inf.	ἀλλάσσεσθαι	ἀλλάξεσθαι	ἀλλάξασθαι	ἠλλάχθαι
Par.	ἀλλασσόμενος	ἀλλαξόμενος	ἀλλαξάμενος	ἠλλαγμένος
		2 Future P.	2 Aorist P.	
Ind.		ἀλλαγήσομαι	ἠλλάγην	
Sub.			ἀλλαγῶ	
Opt.	Verbals. ἀλλακτός ἀλλακτέος	ἀλλαγησοίμην	ἀλλαγείην	
Imv.			ἀλλάγηθι	
Inf.		ἀλλαγήσεσθαι	ἀλλαγῆναι	
Par.		ἀλλαγησόμενος	ἀλλαγείς	

185. πείθω (πῐθ) *to persuade*, Mid. *to obey*.

Pr. Impf. A.	Future A.	Aorist A.	1 Perf. Plup. A.	2 Perf. Plup. A.
πείθω	πείσω		πέπεικα	πέποιθα *trust*
ἔπειθον		ἔπεισα	ἐπεπείκειν	ἐπεποίθειν
πείθω		πείσω	πεπείκω	πεποίθω
πείθοιμι	πείσοιμι	πείσαιμι	πεπείκοιμι	πεποίθοιμι
πεῖθε		πεῖσον	πέπεικε	πέποιθε
πείθειν	πείσειν	πεῖσαι	πεπεικέναι	πεποιθέναι
πείθων	πείσων	πείσας	πεπεικώς	πεποιθώς

Pr. Impf. M.P.	Future M.	Aorist M. not used	Perf. Plup. M. P.
πείθομαι	πείσομαι		πέπεισμαι
ἐπειθόμην		[ἐπεισάμην	ἐπεπείσμην
πείθωμαι		πείσωμαι	πεπεισμένος ὦ
πειθοίμην	πεισοίμην	πεισαίμην	πεπεισμένος εἴην
πείθου		πεῖσαι	πέπεισο
πείθεσθαι	πείσεσθαι	πείσασθαι	πεπεῖσθαι
πειθόμενος	πεισόμενος	πεισάμενος]	πεπεισμένος

Verbals.	Future P.	Aorist P.
πειστός	πεισθήσομαι	ἐπείσθην
πειστέος		πεισθῶ
	πεισθησοίμην	πεισθείην
		πείσθητι
	πεισθήσεσθαι	πεισθῆναι
	πεισθησόμενος	πεισθείς

186. ἐθίζω (ἐθῐδ) *to accustom*.

Pr. Impf. A.	Future A.	Aorist A.	Perf. Plup. A.
ἐθίζω	ἐθιῶ (from ἐθί-		εἴθικα
εἴθιζον	-σω, 252 f)	εἴθισα	εἰθίκειν
ἐθίζω		ἐθίσω	εἰθίκω
ἐθίζοιμι	ἐθιοῖμι	ἐθίσαιμι	εἰθίκοιμι
ἔθιζε		ἔθισον	εἴθικε
ἐθίζειν	ἐθιεῖν	ἐθίσαι	εἰθικέναι
ἐθίζων	ἐθιῶν	ἐθίσας	εἰθικώς
M. P.	M.	M.	M. P.
ἐθίζομαι	ἐθιοῦμαι		εἴθισμαι
εἰθιζόμην		εἰθισάμην	εἰθίσμην
ἐθίζωμαι		ἐθίσωμαι	εἰθισμένος ὦ
ἐθιζοίμην	ἐθιοίμην	ἐθισαίμην	εἰθισμένος εἴην
ἐθίζου		ἔθισαι	εἴθισο
ἐθίζεσθαι	ἐθιεῖσθαι	ἐθίσασθαι	εἰθίσθαι
ἐθιζόμενος	ἐθιούμενος	ἐθισάμενος	εἰθισμένος

Verbals.	P.	P.
ἐθιστός	ἐθισθήσομαι	εἰθίσθην
ἐθιστέος		ἐθισθῶ
	ἐθισθησοίμην	ἐθισθείην
		ἐθίσθητι
	ἐθισθήσεσθαι	ἐθισθῆναι
	ἐθισθησόμενος	ἐθισθείς

187. *Present System,*

τίθημι (θε) *to put.*

		Active.		Middle (Passive).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	τί-θη-μι	ἐ-τί-θη-ν	τί-θε-μαι	ἐ-τι-θέ-μην
	2	τί-θη-ς	ἐ-τί-θη-ς, -θεις	τί-θε-σαι, τίθῃ	ἐ-τί-θε-σο, -θου
	3	τί-θη-σι	ἐ-τί-θη, ἐτίθει	τί-θε-ται	ἐ-τί-θε-το
	D.	τί-θε-τον	ἐ-τί-θε-τον	τί-θε-σθον	ἐ-τί-θε-σθον
	3	τί-θε-τον	ἐ-τι-θέ-την	τί-θε-σθον	ἐ-τι-θέ-σθην
	P.	τί-θε-μεν	ἐ-τί-θε-μεν	τι-θέ-μεθα	ἐ-τι-θέ-μεθα
	2	τί-θε-τε	ἐ-τί-θε-τε	τί-θε-σθε	ἐ-τί-θε-σθε
	3	τι-θέ-ᾱσι	ἐ-τί-θε-σαν	τί-θε-νται	ἐ-τί-θε-ντο
		Present.		Present.	
Subjunctive.	S.	τι-θῶ		τι-θῶ-μαι	
	2	τι-θῇ-ς		τι-θῇ	
	3	τι-θῇ		τι-θῇ-ται	
	D.	τι-θῆ-τον		τι-θῆ-σθον	
	3	τι-θῆ-τον		τι-θῆ-σθον	
	P.	τι-θῶ-μεν		τι-θώ-μεθα	
	2	τι-θῆ-τε		τι-θῆ-σθε	
	3	τι-θῶ-σι		τι-θῶ-νται	
Optative.	S.	τι-θείη-ν		τι-θεί-μην or	τι-θοί-μην
	2	τι-θείη-ς		τι-θεῖ-ο	τι-θοῖ-ο
	3	τι-θείη		τι-θεῖ-το	τι-θοῖ-το
	D.	τι-θείη-τον or	τι-θεῖ-τον	τι-θεῖ-σθον	τι-θοῖ-σθον
	3	τι-θειή-την	τι-θεί-την	τι-θεί-σθην	τι-θοί-σθην
	P.	τι-θείη-μεν	τι-θεῖ-μεν	τι-θεί-μεθα	τι-θοί-μεθα
	2	τι-θείη-τε	τι-θεῖ-τε	τι-θεῖ-σθε	τι-θοῖ-σθε
	3	τι-θείη-σαν	τι-θεῖε-ν	τι-θεῖ-ντο	τι-θοῖ-ντο
Imperative.	S.	τί-θει		τί-θε-σο, τίθου	
	3	τι-θέ-τω		τι-θέ-σθω	
	D.	τί-θε-τον		τί-θε-σθον	
	3	τι-θέ-των		τι-θέ-σθων	
	P.	τί-θε-τε		τί-θε-σθε	
	3	τι-θέ-τωσαν or τι-θέ-ντων		τι-θέ-σθωσαν or τι-θέ-σθων	
Infin.		τι-θέ-ναι		τί-θε-σθαι	
Participle.	N.	τι-θείς τι-θεῖσα τι-θέ-ν		τι-θέ-μενος τι-θε-μένη τι-θέ-μενον	
	G.	τι-θέ-ντος τι-θείσης		τι-θε-μένου τι-θε-μένης	

MI-*Form.* 188.

δίδωμι (δο) *to give.*

Active.		Middle (Passive).	
Present.	Imperfect.	Present.	Imperfect.
δί-δω-μι	ἐ-δί-δω-ν, ἐδίδουν	δί-δο-μαι	ἐ-δι-δό-μην
δί-δω-ς	ἐ-δί-δω-ς, ἐδίδους	δί-δο-σαι	ἐ-δί-δο-σο, ἐδίδου
δί-δω-σι	ἐ-δί-δω, ἐδίδου	δί-δο-ται	ἐ-δί-δο-το
δί-δο-τον	ἐ-δί-δο-τον	δί-δο-σθον	ἐ-δί-δο-σθον
δί-δο-τον	ἐ-δι-δό-την	δί-δο-σθον	ἐ-δι-δό-σθην
δί-δο-μεν	ἐ-δί-δο-μεν	δι-δό-μεθα	ἐ-δι-δό-μεθα
δί-δο-τε	ἐ-δί-δο-τε	δί-δο-σθε	ἐ-δί-δο-σθε
δι-δό-ᾱσι	ἐ-δί-δο-σαν	δί-δο-νται	ἐ-δί-δο-ντο

Active.	Middle (Passive).
Present.	Present.
δι-δῶ	δι-δῶ-μαι
δι-δῷ-ς	δι-δῷ
δι-δῷ	δι-δῶ-ται
δι-δῶ-τον	δι-δῶ-σθον
δι-δῶ-τον	δι-δῶ-σθον
δι-δῶ-μεν	δι-δώ-μεθα
δι-δῶ-τε	δι-δῶ-σθε
δι-δῶ-σι	δι-δῶ-νται
δι-δοίη-ν	δι-δοί-μην
δι-δοίη-ς	δι-δοῖ-ο
δι-δοίη	δι-δοῖ-το
δι-δοίη-τον or δι-δοῖ-τον	δι-δοῖ-σθον
δι-δοιή-την δι-δοί-την	δι-δοί-σθην
δι-δοίη-μεν δι-δοῖ-μεν	δι-δοί-μεθα
δι-δοίη-τε δι-δοῖ-τε	δι-δοῖ-σθε
δι-δοίη-σαν δι-δοῖε-ν	δι-δοῖ-ντο
δί-δου	δί-δο-σο, δίδου
δι-δό-τω	δι-δό-σθω
δί-δο-τον	δί-δο-σθον
δι-δό-των	δι-δό-σθων
δί-δο-τε	δί-δο-σθε
δι-δό-τωσαν or	δι-δό-σθωσαν or
δι-δό-ντων	δι-δό-σθων
δι-δό-ναι	δί-δο-σθαι
δι-δούς	δι-δό-μενος
δι-δοῦσα	δι-δο-μένη
δι-δό-ν	δι-δό-μενον
δι-δό-ντος	δι-δο-μένου
δι-δούσης	δι-δο-μένης

189. *Present System,*

ἵστημι (στᾰ) *to set.*

		Active.		Middle (Passive).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	ἵ-στη-μι	ἵ-στη-ν	ἵ-στᾰ-μαι	ἱ-στᾰ́-μην
	2	ἵ-στη-ς	ἵ-στη-ς	ἵ-στα-σαι	ἵ-στα-σο, ἵστω
	3	ἵ-στη-σι	ἵ-στη	ἵ-στα-ται	ἵ-στα-το
	D.	ἵ-στᾰ-τον	ἵ-στᾰ-τον	ἵ-στα-σθον	ἵ-στα-σθον
	3	ἵ-στα-τον	ἱ-στά-την	ἵ-στα-σθον	ἱ-στά-σθην
	P.	ἵ-στα-μεν	ἵ-στα-μεν	ἱ-στά-μεθα	ἱ-στά-μεθα
	2	ἵ-στα-τε	ἵ-στα-τε	ἵ-στα-σθε	ἵ-στα-σθε
	3	ἱ-στᾶ-σι	ἵ-στα-σαν	ἵ-στα-νται	ἵ-στα-ντο
		Present.		Present.	
Subjunctive.	S.	ἱ-στῶ		ἱ-στῶ-μαι	
	2	ἱ-στῇ-ς		ἱ-στῇ	
	3	ἱ-στῇ		ἱ-στῆ-ται	
	D.	ἱ-στῆ-τον		ἱ-στῆ-σθον	
	3	ἱ-στῆ-τον		ἱ-στῆ-σθον	
	P.	ἱ-στῶ-μεν		ἱ-στώ-μεθα	
	2	ἱ-στῆ-τε		ἱ-στῆ-σθε	
	3	ἱ-στῶ-σι		ἱ-στῶ-νται	
Optative.	S.	ἱ-σταίη-ν		ἱ-σταί-μην	
	2	ἱ-σταίη-ς		ἱ-σταῖ-ο	
	3	ἱ-σταίη		ἱ-σταῖ-το	
	D.	ἱ-σταίη-τον or	ἱ-σταῖ-τον	ἱ-σταῖ-σθον	
	3	ἱ-σταιή-την .	ἱ-σταί-την	ἱ-σταί-σθην	
	P.	ἱ-σταίη-μεν	ἱ-σταῖ-μεν	ἱ-σταί-μεθα	
	2	ἱ-σταίη-τε	ἱ-σταῖ-τε	ἱ-σταῖ-σθε	
	3	ἱ-σταίη-σαν	ἱ-σταῖε-ν	ἱ-σταῖ-ντο	
Imperative.	S.	ἵ-στη		ἵ-στᾰ-σο, ἵστω	
	3	ἱ-στᾰ́-τω		ἱ-στά-σθω	
	D.	ἵ-στα-τον		ἵ-στα-σθον	
	3	ἱ-στά-των		ἱ-στά-σθων	
	P.	ἵ-στα-τε		ἵ-στα-σθε	
	3	ἱ-στά-τωσαν or ἱ-στά-ντων		ἱ-στά-σθωσαν or ἱ-στά-σθων	
Infin.		ἱ-στᾰ́-ναι		ἵ-στα-σθαι	
Participle.	N.	ἱ-στάς		ἱ-στᾰ́-μενος	
		ἱ-στᾶσα		ἱ-στα-μένη	
		ἱ-στᾰ́-ν		ἱ-στά-μενον	
	G.	ἱ-στά-ντος		ἱ-στα-μένου	
		ἱ-στᾱ́σης		ἱ-στα-μένης	

MI-*Form*. 190

δείκνυμι (δεικ-νῠ) *to show*.

Active.		Middle (Passive).	
Present.	Imperfect.	Present.	Imperfect.
δείκ-νῡ-μι	ἐ-δείκ-νῡ-ν	δείκ-νῠ-μαι	ἐ-δεικ-νῠ́-μην
δείκ-νῡ-ς	ἐ-δείκ-νῡ-ς	δείκ-νυ-σαι	ἐ-δείκ-νυ-σο
δείκ-νῡ-σι	ἐ-δείκ-νῡ	δείκ-νυ-ται	ἐ-δείκ-νυ-το
δείκ-νῠ-τον	ἐ-δείκ-νῠ-τον	δείκ-νυ-σθον	ἐ-δείκ-νυ-σθον
δείκ-νυ-τον	ἐ-δεικ-νύ-την	δείκ-νυ-σθον	ἐ-δεικ-νύ-σθην
δείκ-νυ-μεν	ἐ-δείκ-νυ-μεν	δεικ-νύ-μεθα	ἐ-δεικ-νύ-μεθα
δείκ-νυ-τε	ἐ-δείκ-νυ-τε	δείκ-νυ-σθε	ἐ-δείκ-νυ-σθε
δεικ-νύ-ᾱσι	ἐ-δείκ-νυ-σαν	δείκ-νυ-νται	ἐ-δείκ-νυ-ντο

Present.	Present.
δεικνύω	δεικνύωμαι
δεικνύῃς	δεικνύῃ
δεικνύῃ	δεικνύηται
δεικνύητον	δεικνύησθον
δεικνύητον	δεικνύησθον
δεικνύωμεν	δεικνυώμεθα
δεικνύητε	δεικνύησθε
δεικνύωσι	δεικνύωνται
δεικνύοιμι	δεικνυοίμην
δεικνύοις	δεικνύοιο
δεικνύοι	δεικνύοιτο
δεικνύοιτον	δεικνύοισθον
δεικνυοίτην	δεικνυοίσθην
δεικνύοιμεν	δεικνυοίμεθα
δεικνύοιτε	δεικνύοισθε
δεικνύοιεν	δεικνύοιντο
δείκ-νῡ	δείκ-νῠ-σο
δεικ-νῠ́-τω	δεικ-νύ-σθω
δείκ-νυ-τον	δείκ-νυ-σθον
δεικ-νύ-των	δεικ-νύ-σθων
δείκ-νυ-τε	δείκ-νυ-σθε
δεικ-νύ-τωσαν or	δεικ-νύ-σθωσαν or
δεικ-νύ-ντων	δεικ-νύ-σθων
δεικ-νῠ́-ναι	δείκ-νυ-σθαι
δεικ-νῡ́ς	δεικ-νῠ́-μενος
δεικ-νῦσα	δεικ-νυ-μένη
δεικ-νῠ́ν	δεικ-νύ-μενον
δεικ-νύ-ντος	δεικ-νυ-μένου
δεικ-νύσης	δεικ-νυ-μένης

Second Aorist System,

191. 192.

2 Aor.		τίθημι (θε) *to put.* Active.	τίθημι (θε) *to put.* Middle.	δίδωμι (δο) *to give.* Active.	δίδωμι (δο) *to give.* Middle.
Indicative.	S.	(ἔθηκα)	ἐ-θέ-μην	(ἔδωκα)	ἐ-δό-μην
	2	(ἔθηκας)	ἔ-θου	(ἔδωκας)	ἔ-δου
	3	(ἔθηκε)	ἔ-θε-το	(ἔδωκε)	ἔ-δο-το
	D.	ἔ-θε-τον	ἔ-θε-σθον	ἔ-δο-τον	ἔ-δο-σθον
	3	ἐ-θέ-την	ἐ-θέ-σθην	ἐ-δό-την	ἐ-δό-σθην
	P.	ἔ-θε-μεν	ἐ-θέ-μεθα	ἔ-δο-μεν	ἐ-δό-μεθα
	2	ἔ-θε-τε	ἔ-θε-σθε	ἔ-δο-τε	ἔ-δο-σθε
	3	ἔ-θε-σαν	ἔ-θε-ντο	ἔ-δο-σαν	ἔ-δο-ντο
Subjunctive.	S.	ϑῶ	ϑῶ-μαι	δῶ	δῶ-μαι
	2	ϑῇ-ς	ϑῇ	δῷ-ς	δῷ
	3	ϑῇ	ϑῆ-ται	δῷ	δῶ-ται
	D.	ϑῆ-τον	ϑῆ-σθον	δῶ-τον	δῶ-σθον
	3	ϑῆ-τον	ϑῆ-σθον	δῶ-τον	δῶ-σθον
	P.	ϑῶ-μεν	ϑώ-μεθα	δῶ-μεν	δώ-μεθα
	2	ϑῆ-τε	ϑῆ-σθε	δῶ-τε	δῶ-σθε
	3	ϑῶ-σι	ϑῶ-νται	δῶ-σι	δῶ-νται
Optative.	S.	ϑείη-ν	ϑεί-μην, ϑοίμην	δοίη-ν	δοί-μην
	2	ϑείη-ς	ϑεῖ-ο ϑοῖο	δοίη-ς	δοῖ-ο
	3	ϑείη	ϑεῖ-το ϑοῖτο	δοίη	δοῖ-το
	D.	ϑείη-τον	ϑεῖ-σθον etc.	δοίη-τον	δοῖ-σθον
	3	ϑειή-την	ϑεί-σθην	δοιή-την	δοί-σθην
	P.	ϑείη-μεν	ϑεί-μεθα	δοίη-μεν	δοί-μεθα
	2	ϑείη-τε	ϑεῖ-σθε	δοίη-τε	δοῖ-σθε
	3	ϑείη-σαν, or	ϑεῖ-ντο	δοίη-σαν, or	δοῖ-ντο
	D.	ϑεῖ-τον		δοῖ-τον	
	3	ϑεί-την		δοί-την	
	P.	ϑεῖ-μεν		δοῖ-μεν	
	2	ϑεῖ-τε		δοῖ-τε	
	3	ϑεῖε-ν		δοῖε-ν	
Imperative.	S.	ϑέ-ς	ϑοῦ	δό-ς	δοῦ
	3	ϑέ-τω	ϑέ-σθω	δό-τω	δό-σθω
	D.	ϑέ-τον	ϑέ-σθον	δό-τον	δό-σθον
	3	ϑέ-των	ϑέ-σθων	δό-των	δό-σθων
	P.	ϑέ-τε	ϑέ-σθε	δό-τε	δό-σθε
	3	ϑέ-τωσαν or ϑέ-ντων	ϑέ-σθωσαν or ϑέ-σθων	δό-τωσαν or δό-ντων	δό-σθωσαν or δό-σθων
Infin.		ϑεῖ-ναι	ϑέ-σθαι	δοῦ-ναι	δό-σθαι
Participle.		ϑείς, ϑεῖσα, ϑέ-ν ϑέ-ντος, ϑείσης	ϑέ-μενος, η, ον ϑε-μένου, ης	δούς, δοῦσα, δό-ν δό-ντος, δούσης	δό-μενος, η, ον δο-μένου, ης

MI-*Form.* 193.	194.	*Second Perfect System, MI-Form.* 195.	
ἵστημι (στᾰ).	δύ-ω *to enter.*	ἵστημι (στᾰ) *to set.*	
Active.	Active.	2 Perfect A.	2 Pluperf. A.
ἔ-στη-ν *stood*	ἔ-δῡ-ν	(ἕστηκα) *stand*	(ἑστήκειν)
ἔ-στη-ς	ἔ-δῡ-ς	(ἕστηκας)	(ἑστήκεις)
ἔ-στη	ἔ-δῡ	(ἕστηκε)	(ἑστήκει)
ἔ-στη-τον	ἔ-δῡ-τον	ἕ-στᾰ-τον	ἕ-στᾰ-τον
ἐ-στή-την	ἐ-δῡ́-την	ἕ-στα-τον	ἑ-στά-την
ἔ-στη-μεν	ἔ-δῡ-μεν	ἕ-στα-μεν	ἕ-στα-μεν
ἔ-στη-τε	ἔ-δῡ-τε	ἕ-στα-τε	ἕ-στα-τε
ἔ-στη-σαν	ἔ-δῡ-σαν	ἑ-στᾶ-σι	ἕ-στα-σαν
		2 Perfect A.	
στῶ	δύω	ἑ-στῶ	
στῇ-ς	δύῃς	ἑ-στῇ-ς	
στῇ	δύῃ	ἑ-στῇ	
στῆ-τον	δύητον	ἑ-στῆ-τον	
στῆ-τον	δύητον	ἑ-στῆ-τον	
στῶ-μεν	δύωμεν	ἑ-στῶ-μεν	
στῆ-τε	δύητε	ἑ-στῆ-τε	
στῶ-σι	δύωσι	ἑ-στῶ-σι	
σταίη-ν	δύοιμι	ἑ-σταίη-ν	
σταίη-ς	δύοις	ἑ-σταίη-ς	
σταίη	δύοι	ἑ-σταίη	
σταίη-τον	δύοιτον	ἑ-σταίη-τον	
σταιή-την	δυοίτην	ἑ-σταιή-την	
σταίη-μεν	δύοιμεν	ἑ-σταίη-μεν	
σταίη-τε	δύοιτε	ἑ-σταίη-τε	
σταίη-σαν, or	δύοιεν	ἑ-σταίη-σαν, or	
σταῖ-τον		ἑ-σταῖ-τον	
σταί-την		ἑ-σταί-την	
σταῖ-μεν		ἑ-σταῖ-μεν	
σταῖ-τε		ἑ-σταῖ-τε	
σταῖε-ν		ἑ-σταῖε-ν	
στῆ-θι	δῦ-θι	ἕ-στᾰ-θι	
στή-τω	δύ-τω	ἑ-στά-τω	
στῆ-τον	δῦ-τον	ἕ-στα-τον	
στή-των	δύ-των	ἑ-στά-των	
στῆ-τε	δῦ-τε	ἕ-στα-τε	
στή-τωσαν or	δύ-τωσαν or	ἑ-στά-τωσαν or	
στά-ντων	δύ-ντων	ἑ-στά-ντων	
στῆ-ναι	δῦ-ναι	ἑ-στᾰ́-ναι	
στάς, στᾶσα, στάν	δύς, δῦσα, δῦ́-ν	ἑ-στώς, ἑ-στῶσα, ἑ-στός	
στά-ντος, στάσης	δύ-ντος, δύσης	ἑ-στῶτος, ἑ-στώσης	

ELEMENTARY PARTS OF THE VERB.

196. The verb is more complex than the noun. Beside the *stem* and *endings* (71), it has *connecting vowels* between them; also, *augment* and *reduplication*, put before the stem, and *signs of voice, tense,* and *mode,* put after it.

Augment.

197. The augment is the sign of *past time.* It belongs, therefore, to the historical tenses of the indicative, the *imperfect, aorist,* and *pluperfect.*

198. Syllabic Augment. Verbs beginning with a *consonant* have ε prefixed.

Thus ἔ-λυον from λύω *to loose*, ἔ-ῤῥιπτον (33) from ῥίπτω *to throw.* — a. In βούλομαι *to wish*, δύναμαι *to be able*, μέλλω *to be about to*, ε often takes the strengthened form η: thus ἐ-βουλόμην or ἠ-βουλόμην.

199. Temporal Augment. Verbs beginning with a *vowel* lengthen that vowel (15).

Thus ἤγγελλον from ἀγγέλλω *to announce*, ἤλπιζον from ἐλπίζω *to hope*, ὥρμων from ὁρμάω *to move*, ἱκέτευον (ῑ) from ἱκετεύω (ῐ) *to supplicate*, ὕφαινον (ῡ) from ὑφαίνω (ῠ) *to weave.* — a. *Long vowels* remain unchanged by the augment; only ᾰ becomes η: as ἤθλουν from ἀθλέω (ᾰ) *to contend.*

b. *Diphthongs* have their *first* vowel lengthened: thus ᾕρουν from αἱρέω *to take*, ᾤκτειρον from οἰκτείρω *to pity*, ηὔξον from αὔξω *to increase.* But in αυ, οι, the first vowel sometimes remains unchanged; it is usually so in ευ, and regularly so in ει, ου.

200. The augment of the *pluperfect* is applied to the reduplicated stem of the perfect. But if the reduplicated stem begins with a *vowel*, it remains unchanged in the pluperfect.

Thus perf. λέλυκα, plup. ἐ-λελύκειν (*often, also, with augment omitted,* λελύκειν): perf. ἔσταλκα, from στέλλω *to send*, pluperf. ἐστάλκειν (not ηστάλκειν). But ἀκούω *to hear*, perf. ἀκήκοα, has ἠκηκόειν or ἀκηκόειν in the pluperfect.

201. A few verbs beginning with a *vowel* take ε as augment. This, with a following ε, is contracted to ει.

Thus ἄγνυμι, aor. ἔ-αξα; ἕρπω, impf. εἷρπον (for ε-ἑρπον). So ἐάω *to permit*, ἐθίζω *to accustom*, ἑλίσσω *to wind*, ἕλκω *to draw*, ἐργάζομαι *to work*, ἕρπω *to creep*, ἑστιάω *to entertain*, — οὐρέω, ὠθέω *to push*, ὠνέομαι *to buy*: — in the impf., ἕπομαι *to follow*, ἔχω *to have, hold*: — in the aor., ἄγνυμι *to break*, ἁλίσκομαι *to be taken.* Add 2 aor. of αἱρέω *to take*, ἵημι *to send.*

a. Ὁράω *to see* and ἀν-οίγω *to open* have both syllabic and temporal augment at the same time: thus ἑ-ώρων, ἀν-έ-ῳξα.

b. These verbs appear to have begun originally with a consonant, *digamma* (13) or σ (34 a): hence ἔαξα for ε-Ϝαξα from Ϝαγνυμι, εἷρπον (ε-ἑρπον) for ε-σερπον from σερπω.

Augment of Compound Verbs.

202. Compounds, consisting of a *preposition* and a *verb*, take the augment *after* the preposition.

Thus εἰσφέρω *to bring in*, εἰσέφερον; προσάγω *to lead to*, προσῆγον. — a. Prepositions ending in a *vowel* lose it before ε (41): as ἀποφέρω *to bear away*, ἀπέφερον. But περί and πρό *retain* the vowel; and πρό is often *contracted* with ε: as προβαίνω *to advance*, προέβαινον or προύβαινον. — b. Ἐξ, ἐν, and σύν have their proper forms before ε (29 a. 30. 30 d): as ἐκτείνω *to extend*, ἐξέτεινον; συλλέγω *to collect*, συνέλεγον.

c. A few verbs have the augment *before* the preposition: as καθεύδω *to sleep*, ἐκάθευδον (but also καθηῦδον): see also 273 aa. 278. 300 ei. gb. — d. And a few have it at once *before* and *after* the prep.: as ἀνέχομαι *to endure*, ἠνειχόμην.

203. Other compound verbs are augmented at the *beginning*.

Thus οἰκοδομέω *to build*, ᾠκοδόμουν; δυστυχέω *to be unfortunate*, ἐδυστύχουν. — a. But after εὐ- *well* or δυς- *ill*, a *short vowel* is sometimes augmented: as εὐεργετέω *to do good*, aor. εὐηργέτησα or εὐεργέτησα.

b. Many verbs which begin with a preposition do not consist of a preposition and a verb (333 a). Thus ἐναντιόομαι *to oppose* is not a compound of ἐν and ἀντιόομαι, but is derived from the compound adjective ἐναντίος *opposite*. Such verbs, though properly augmented at the beginning, — as ἠναντιούμην (not ενηντιουμην), — are more commonly augmented after the prep.: as ἐκδημέω *to be abroad* (from ἔκδημος *abroad*), ἐξεδήμουν (not ηκδημουν); κατηγορέω *to accuse* (from κατήγορος *accuser*), κατηγόρουν (not εκατηγορουν).

Reduplication.

204. The reduplication is the sign of *completed action*. It belongs, therefore, to the *perfect*, *pluperfect*, and *future perfect*, throughout all the modes.

205. Verbs beginning with a *consonant* repeat that consonant with ε. Thus λύω, perf. λέ-λυκα; θύω *to offer*, τέ-θυκα (37 a).

But — a. When the reduplication-syllable is *long by position* (49 b), it omits the consonant, and consists of ε only.

Thus στέλλω *to send*, ἔ-σταλκα (not σε-σταλκα); ψεύδομαι *to lie*, ἔ-ψευσμαι (not πε-ψευσμαι); ῥίπτω *to throw*, ἔ-ρριφα (33, not ρε-ρριφα). The perfects κέ-κτημαι *possess* and μέ-μνημαι *remember* (300 hk. il.) are irregular: see also 300 kc. kk.

b. But before a *mute and liquid* (50) the reduplication has its full form: thus πλέω *to sail*, πέ-πλευκα; γράφω *to write*, γέ-γραφα. But γιγνώσκω (γνο) *to know*, ἔ-γνωκα (50 a).

c. Instead of the reduplication we find ει in a few perfects, such as εἴληφα from λαμβάνω (st. λαβ) *to take:* see 300 eo. hq. hu. hv. ig.

206. Verbs beginning with a *vowel* lengthen that vowel.

The reduplication in these verbs has the same form as the temporal augment (199): thus ἀγγέλλω, ἤγγελκα; ἐλπίζω, ἤλπικα; ὁρμάω, ὥρμηκα; αἱρέω, ᾕρηκα.

207. Some verbs beginning with α, ε, ο, followed by a single consonant, prefix that vowel and consonant: the vowel of the second syllable is then lengthened. This is called Attic Reduplication.

Thus ἀλείφω (αλῐφ) *to anoint*, ἀλ-ήλῐφα, ἀλ-ήλιμμαι; ὀρύσσω (ορῠχ) *to dig*, ὀρ-ώρῠχα, ὀρ-ώρυγμαι; — ἐγείρω *to wake* has ἐγρ-ήγορα (for εγ-ηγορα), but ἐγ-ήγερμαι.

208. Most of the verbs named in 201 have ε for the reduplication also: thus ἄγ-νυμι, ἔᾱγα (orig. ϝεϝαγα); ἐθίζω, εἴθικα (for ε-εθικα); — ὁράω, ἑώρακα; ἀνοίγω, ἀνέῳχα. Add the defective perf. ἔ-οικα (st. εικ) *am like, appear*, plup. ἐῴκειν, and perf. εἴωθα (st. εθ or ηθ) *am accustomed.*

209. In *compound verbs*, the reduplication has the same place as the augment.

Stem and Changes of Stem.

210. Stems are named according to their final letters, *vowel-stems, consonant-stems, mute-stems, liquid-stems*, etc. Verbs are named according to their stems: thus *mute verbs, liquid verbs.* Those which have vowel-stems are commonly called *pure verbs.*

In some verbs the stem remains unaltered through the whole inflection; but usually it receives some change of form. The changes of the stem are as follows:

I. Interchange (of vowels, 14).

211. α, ε, ο are often interchanged.

Thus τρέφ-ω *to nourish*, 2 aor. p. ἐ-τράφ-ην, 2 perf. τέ-τροφ-α. This occurs chiefly in consonant-stems of one syllable which have a *liquid* before or after the stem-vowel. α is seen in the 2 aor. of all voices, ο in the 2 perf. For α in the 1 perf. and perf. mid. of liquid verbs, see 256 c.

a. ει (from ῐ) is exchanged for οι in the 2 perf.: see 257 b.

b. η is sometimes exchanged for ω: see 300 fn. ld. nk.

c. ε is rarely exchanged for ι: see 300 lr.

II. Lengthening (of vowels. *Protraction*, 15).

212. *Vowel-stems* lengthen a final short vowel wherever it is followed by a *consonant.*

Thus τιμή-σω, ἐ-θήρā-σα, πε-φίλη-κα, ἐ-δηλώ-θην, from τιμά-ω, θηρά-ω, φιλέ-ω, δηλό-ω. The stems of χρά-ομαι *to use*, τι-τρά-ω *to bore*, πίμπρημι (πρα) *to burn*, ἀκροά-ομαι *to hear*, are irregularly lengthened to χρη, τρη, πρη, ακροᾱ.

a. In many verbs (NON-PROTRACTING VERBS: cf. 291 b) the final vowel of the stem remains *short* before consonants: thus ἐ-τέλε-σα, τε-τέλε-κα, etc., from τελέ-ω. In some (cf. 291 ba), different tenses vary in this respect.

b. Μι-*forms* follow a rule of their own: see 270.

213. Some *mute-stems* lengthen ᾰ, ῐ, ῠ, to η, ει, ευ, respectively.

Thus λαμβάνω (λᾰβ) *to take*, fut. λήψομαι (for ληβ-σομαι); ἔρχομαι (ερχ, ελῠθ) *to come*, fut. ἐλεύσομαι (for ελευθ-σομαι). These are called VOWEL-STRENGTHENING VERBS. Cf. 221.

a. *Consonant-stems* often lengthen ᾰ in the 2d perf.: see 257 b, c.

b. *Liquid-stems* lengthen a short vowel in the first aorist system: see 253 b.

214. III. OMISSION (of vowels, 24–5).

Thus γίγνομαι (for γι-γεν-ομαι) *to become*, χέω (for χευ-ω) *to pour*.

215. IV. TRANSPOSITION (of vowel and liquid. *Metathesis*, 32).

Thus st. θαν, 2 aor. ἔ-θαν-ον, 2 perf. inf. τε-θνά-ναι, pres. θνή-σκω (212).

216. V. ASPIRATION (of labial or palatal mute). See 257 e.

217. VI. ADDITION OF ε (to a consonant-stem).

Thus μάχ-ομαι *to fight*, aor. ἐ-μαχε-σάμην; χαίρ-ω (χαρ, χαιρ by 223 f, then χαιρε) *to rejoice*, fut. χαιρή-σω (212). So also, to a few vowel-stems: οἴ-ομαι *to think*, fut. οἰή-σομαι. These are called E-VERBS: cf. 226. 291 d. — a. Similarly a few stems annex ο or ᾰ: as ὄμ-νυμι *to swear*, aor. inf. ὀμό-σαι; πέτ-ομαι *to fly*, 2 aor. ἐ-πτά-μην (214).

218. VII. ADDITION OF σ (to a vowel-stem).

This occurs in the *perfect middle* and *first passive* systems, especially of *non-protracting* verbs (212 a): thus τελέ-ω, τε-τέλεσ-μαι; ἀκού-ω *to hear*, ἠκούσ-θην. These are called S-VERBS: cf. 291 c.

219. But the changes of the stem are especially numerous and important in the *present system*. With reference to these we distinguish the following

CLASSES OF VERBS.

220. FIRST CLASS (*Stem-Class*). The stem appears without change in the present.

Thus μέν-ω *to remain*, ἄγ-ω *to lead*, — τιμῶ (for τιμα-ω), where the stem appears in the uncontracted form, — φημί (see 270 a), where most forms of the present show the stem φα. A few verbs which have ι or υ short in the stem, but long in the present, — as λύω (λῠ), τρίβω (τρῐβ), —

are referred to this class. But for liquid verbs like κρίνω (κρῐν), ἀμύνω (αμῠν), see 223 f.

221. Second Class (*Lengthening Class*). Short α, ι, υ of the stem are lengthened to η, ει, ευ, respectively. In general, the short stem appears only in 2 aor. and 2 fut.

Here belong some mute verbs, as τήκ-ω (τᾰκ) *to melt*, λείπ-ω (λῐπ) *to leave*, φεύγ-ω (φῠγ) *to flee*, — also, a few verbs in έω from stems in υ, as χέ-ω (for χευ-ω, 214, st. χῠ) *to pour*.

222. Third Class (*Tau Class*). The stem assumes τ in the present.

Here belong verbs in πτω, from *labial* stems (26): thus τύπ-τ-ω *to strike*, καλύπτ-ω (καλυβ) *to cover*, βάπτ-ω (βαφ) *to dip*, *dye*. — a. Whether the stem ends in π, or β, or φ, may be known from the 2 aor., if this is in use, as ἐ-τύπ-ην, ἐ-βάφ-ην; — or from some derived word, as καλύβ-η *cabin*.

223. Fourth Class (*Iota Class*). The stem assumes ι in the present, with various euphonic changes (36). Here belong

a. Verbs in σσω (or ττω) from *palatal* stems: thus πράσσ-ω (πρᾱγ) *to do*, ταράσσ-ω (ταραχ) *to disturb*. These have ξω in the fut. act. Whether the stem ends in κ, or γ, or χ, may be known as in 222 a. — b. A few verbs in σσω have *lingual* stems, with σω in the fut. act. (294 a).

c. Verbs in ζω from stems in δ or γ: thus φράζ-ω (φραδ) *to tell*, κράζ-ω (κραγ) *to cry*. — d. The stems κλαγγ, πλαγγ, σαλπιγγ drop the nasal before ζ: as κλάζ-ω *to make a noise*.

e. Verbs in λλω from stems in λ: thus βάλ-λω *to throw*. — ὀφείλ-ω (οφελ) *to owe* follows the analogy of f.

f. Verbs in νω, ρω, with preceding αι, ει, ῑ, ῡ: thus φαίν-ω (φαν) *to show*, σύρ-ω (σῠρ) *to drag*.

g. Here belong καί-ω (for καυ-ι-ω, 25) *to burn*, and κλαί-ω (for κλαυ-ι-ω) *to weep*, in Attic often κάω, κλάω, uncontracted.

224. Fifth Class (*Nu Class*). The stem assumes ν in the present, or a syllable containing ν.

a. ν, as φθά-ν-ω *to anticipate*, κάμ-ν-ω *to tire*.

b. αν, as ἁμαρτ-άν-ω *to err*. — c. If the stem is a *short* syllable with final mute, it is made *long* by inserting a cognate nasal: thus λαμβ-άν-ω (λᾰβ) *to take*, μανθ-άν-ω (μᾰθ) *to learn*, λαγχ-άν-ω (λᾰχ) *to get by lot*.

d. νε, as ἱκ-νέ-ομαι *to come*.

e. νυ, as δείκ-νυ-μι *to show*; after a vowel, ννυ, as σβέ-ννυ-μι *to extinguish*.

225. Sixth Class (*Sigma-Kappa Class*). The stem assumes σκ in the present, sometimes with a connecting ι.

Thus ἀρέ-σκ-ω *to please*, εὑρ-ίσκ-ω *to find*.

226. Seventh Class (*Epsilon Class*). The stem assumes ε in the present.

Thus δοκ-έ-ω *to seem*, *think*, fut. δόξω (= δοκ-σω).

227. EIGHTH CLASS (*Reduplicating Class*). The stem assumes a reduplication in the present: the first consonant is repeated with ι.

Consonant-stems then omit the stem-vowel: thus πίπτω (for πι-πετ-ω) *to fall*. Nearly all vowel-stems have the μι-form. In ἵ-η-μι (ἑ) *to send*, the breathing is repeated like a consonant. ἵστημι (στα) is for σι-στη-μι (34 a). ἴσχω (σεχ) *to hold* is for ἰσχω (37 d), and that for σι-σχ-ω (34 a). ὀνίνημι (for ον-ονη-μι, 14 g, st. ονα) *to benefit* repeats the first two letters (cf. 207).

228. NINTH CLASS (*Residual Class*). This includes the only remaining verbs, — those in which stems are found that form no present.

Here belong — a. *Defective* verbs (such as aor. ἔτλην, st. τλα *to endure*), which have no present. — b. *Mixed* verbs, such as φέρω *to bear*, in which fut. οἴ-σω, aor. ἤνεγκ-ον show stems wholly different from that found in the present.

229. Some verbs have the signs of more than one class: thus πλήσσω (πλᾰγ) *to strike*, cl. 4, has the protraction of cl. 2; βαίνω (βα) *to go*, cl. 5, has the added ι of cl. 4; γιγνώσκω (γνο) *to know*, cl. 6, has the reduplication of cl. 8. The class here is determined by the *affix* (added *after* the stem), or if there are two, by the *last* of them.

Signs of Voice, Tense, and Mode.

230. The active and middle voices have no special voice-sign, being distinguished from each other by their different endings. But the *passive* voice adds to the stem a *passive-sign*, θε in the *first passive* system, ε in the *second*.

In both systems, the ε is contracted with a following *mode-sign*: thus λυθῶμεν for λυ-θε-ω-μεν, σταλείην for σταλ-ε-ιη-ν. And in both, the ε becomes η when a *single consonant* follows it: thus ἐλύ-θη-ν, ἐλύ-θη (originally ελυ-θη-τ), σταλ-ή-σομαι; but impv. 3 plur. λυ-θέ-ντων, part. fem. σταλ-εῖσα (for σταλ-ε-νσα), part. neut. λυ-θέ-ν (for λυ-θε-ντ).

231. In some of the tenses, κ and σ are used as *tense-signs*: thus

κ in the *first perfect* system, as λέλυ-κ-α, ἐλελύ-κ-ειν.
σ in the *first aorist* system, as ἔλυ-σ-α, ἐλυ-σ-άμην.
σ in the *future* of all voices, as λύ-σ-ω, λύ-σ-ομαι, λυθή-σ-[ομαι.
σ in the *future perfect*, as λελύ-σ-ομαι.

But *liquid verbs* reject σ, and

a. take ε as tense-sign in the *future* system (252).

b. lengthen the stem-vowel in the *first aorist* system (253).

232. Of the elements thus far described (except the augment), those which appear in any tense are common to all parts of it, and make its TENSE-STEM. In the same tense, the different modes are distinguished by their *endings*. Only the *subjunctive* and *optative*, which have the same endings as the indicative, are distinguished by *mode-signs*.

233. The *mode-sign* of the *subjunctive* is η, but before a nasal (μ, ν) it is ω.

Thus λύ-ω (for λυ-ω-μι), λύ-ω-σι (for λυ-ω-νσι), λύσ-η-σθον, λελύκ-η-τε. The 2, 3 sing. of the act. have ῃ for η, as λύσ-ῃ-ς: cf. 235 c. For ῃ in the 2 sing. mid., see 245 b.

234. The *mode-sign* of the *optative* is ι. This is usually joined to the tense-stem by a connecting vowel.

Thus λύ-ο-ι-μι, ἱστα-ί-μην. A connecting vowel is always used, if the tense-stem ends in a consonant: as λελύκ-ο-ι-μι, λυσ-α-ί-μην. The ι forms a diphthong with the vowel before it.

a. Before active endings, ιη is often used instead of ι. This is always the case in the singular of the *passive aorists* and of *μι-forms*, and frequently in their dual and plural: thus λυθείη-ν, διδοίη, σταλεῖ-τε or σταλείη-τε. Often also in *contract* forms, as τιμαοίη-ν, contr. τιμῴη-ν; in the *perfect active* (as πεποιθοίη-ν) it is mostly poetic. — b. Before ν in the 3 plur. act., ιε is always used, as λύ-ο-ιε-ν.

Connecting Vowels.

235. The tense-stem is followed in most forms by a connecting vowel. This is commonly ε; but before μ, ν, or ι, it is ο. But — a. In the *indicative active*, *present* and *future*, the 1 sing. has ω, the 2, 3 sing. have ει. — b. The *infinitive active* has ε in the *perfect*, and ει in the *present*, *future*, and 2 *aorist*.

Thus, indic. λύ-ε-τε, λύ-ε-σθον, ἐλυ-ό-μεθα, λύσ-ου-σι (for λυσ-ο-νσι), — λύ-ω, λύσ-ει-ς; opt. λύσ-ο-ιμι, λελυσ-ο-ίμην; impv. λύ-ε-σθε, λυ-ό-ντων; infin. λυθήσ-ε-σθαι, — λελυκ-έ-ναι, λύσ-ει-ν, λιπ-εῖ-ν; part. λυσ-ό-μενος, λύ-ου-σαι (for λυ-ο-νσαι). — c. In λύ-ω (for λυ-ο-μι), ο was perhaps lengthened on account of the omitted μι. In λύ-ει-ς, λύ-ει, λύ-ει-ν, the ι may perhaps be traced to the primitive endings, σι, τι, ναι.

236. The *first aorist system* has α as connecting vowel; but in the *indicative active* 3 *sing.*, it has ε.

Thus ἔλυσ-α-ς, λύσ-α-ιμι, λύσ-α-σθαι, ἔλυσ-ε. — a. In the forms λύσ-ε-ια-ς, λύσ-ε-ιε, λύσ-ε-ια-ν, of the *opt. act.*, ε is the connecting vowel, and ια or ιε an irregular mode-sign. For other exceptions, see 245 e.

237. The *perfect active indicative* has α, but in the 3 *sing.* ε: the *pluperfect active* has ει, but in the 3 *plur.* commonly ε.

Thus λελύκ-α-μεν, λέλυκ-ε, ἐλελύκ-ει-τε, ἐλελύκ-ε-σαν oftener than ἐλελύκ-ει-σαν.

238. There are no connecting vowels
a. in the subjunctive mode.
b. in the perfect and pluperfect middle, the aorist passive, and the perfect participle active.
c. in the μι-forms (of the present, second aorist, and second perfect systems).

Endings.

239. There are two series of endings, one for the *active* voice, the other for the *middle.* The *passive aorist* has the endings of the active; the *passive future,* those of the middle.

The endings of the finite modes are called *personal* endings, because they have different forms for the three persons.

240. The personal endings of the INDICATIVE are

		Active.		Middle.	
		Principal tenses.	*Historical.*	*Principal.*	*Historical.*
S.	1.	μι	ν	μαι	μην
	2.	ς	ς	σαι	σο
	3.	σι	—	ται	το
D.	2.	τον	τον	σθον	σθον
	3.	τον	την	σθον	σθην
P.	1.	μεν	μεν	μεθα	μεθα
	2.	τε	τε	σθε	σθε
	3.	νσι	ν or σαν	νται	ντο

a. The original endings in the sing. and the 3 plur. were μι, σι, τι, ντι (for change of τι, ντι, to σι, νσι, see 35). In the historical tenses, ι was dropped, making μ, σ, τ, ντ (for ν instead of μ, cf. 47 b; for final τ omitted, see 47). In the middle, μι, σι, τι, ντι were extended to μαι, σαι, ται, νται, which in the historical tenses were changed to μην, σο, το, ντο.

For σθα instead of ς in the 2 sing., see 267 i.

b. The endings μεν and μεθα are used for the *dual* as well as the plural: thus λυό-μεθα *we two are loosed.* For the dual μεθα there is a rare poetic ending μεθον. Rare, also, is the use of την, σθην in the 2 dual of the historical tenses.

c. The ending σαν is found in the *pluperf. act.* and *aor. pass.;* also in *μι-forms:* thus ἐλελύκε-σαν, ἐλύθη-σαν, ἐτίθε-σαν.

241. The SUBJUNCTIVE and OPTATIVE take the personal endings of the indicative, the *subj.* those of the *principal* tenses, the *opt.* those of the *historical* tenses.

a. The opt. act. in the 1 sing. has ν only after ιη, elsewhere μι: thus (τιμαοίη-ν) τιμῴη-ν, λυθείη-ν, λύσαι-μι.

242. The personal endings of the IMPERATIVE are

	Active.			Middle.		
	Sing.	Dual.	Plur.	Sing.	Dual.	Plur.
2.	θι	τον	τε	σο	σθον	σθε
3.	τω	των	τωσαν	σθω	σθων	σθωσαν
			or ντων			or σθων

243. The INFINITIVE-ENDINGS are: in the *active*, ν after ει, elsewhere ναι; in the *middle*, σθαι.

Thus λύει-ν, λελυκέ-ναι, λυθῆ-ναι; λύσα-σθαι, λυθήσε-σθαι.

244. The PARTICIPLE-ENDINGS are: in the *active*, ντ, feminine ντα; but in the *perfect* active, οτ, fem. υια; in the *middle*, μενο, fem. μενα (sing. μενη).

To these are added CASE-ENDINGS, by which the participle is declined like an adjective. Thus λύων (for λυο-ντ-ς, 88), λύο-ντ-ος, λύουσαν (for λυο-ντα-ν); λελυκώς (for λελυκ-οτ-ς, 88), λελυκ-ότ-α, λελυκ-υία-ς; λυό-μενο-ς, λυο-μένα-ς. In analyzing forms of the 1st and 2d declensions, the student may give (instead of case-endings) the *terminations* in 75 and 79.

Endings Omitted or Altered.

245. After a connecting vowel or mode-sign,
a. the endings μι, σι, θι are dropped.
b. the endings σαι and σο drop σ.

Thus — a. λύσ-ω (for λυσ-ο-μι and λυσ-ω-μι), λέλυκ-ε (for λελυκ-ε-σι), λῦ-ε (for λυ-ε-θι). But μι is retained in the *optative*, as λύοι-μι. For θι in μι-forms, see 267 b, g.

b. αι and ο are contracted with the preceding vowel: thus λύσ-η or λύσ-ει (for λυσ-ε-[σ]αι), λύσ-η (for λυσ-η-[σ]αι), ἐλύ-ου (for ελυ-ε-[σ]ο), λύοι-ο (for λυοι-[σ]ο, cf. 19). For σαι and σο in μι-forms, see 267 c, h. — c. From ε-[σ]αι are formed both η and ει (22 a): η is the usual form; but the Attic, especially the older Attic, has also ει: βούλομαι *to wish* and οἴομαι (οἶμαι) *to think* have only βούλει, οἴει in the 2 sing.

d. The personal ending ντι and the participle ending ντα always drop ν before σ: the preceding vowel is then lengthened in compensation, see 30.

e. The *first aorist* system omits the endings in the 1 sing. indic. act., the 2 sing. impv. act. and mid., and the infin. act. Thus ἔλυσ-α (for ελυσ-α-ν, 47 b), λῦσ-ον (for λυσ-α-θι), λῦσ-αι (for λυσ-α-σο), λῦσ-αι (for λυσ-α-ναι). In λῦσον, ν is a euphonic addition, before which the connective α becomes ο: in λῦσ-αι, the α becomes αι.

Accent.

246. In general, the accent of the verb stands as far as possible from the end of the form (*recessive* accent, 58).

For final αι and οι, see 55. For accent of contracted forms, see 59.

247. The FINITE VERB shows only the following exception: — The 2 *aor. impv.* 2 *sing.* accents the connecting vowel,

a. regularly, in the *middle:* as λιπ-οῦ (245 b), from λιπ-ε-(σ)ο.

b. in the following *active* forms: εἰπ-έ *say,* ἐλθ-έ *come,* εὑρ-έ *find,* ἰδ-έ *see,* λαβ-έ *take;* but not in their compounds, as ἄπ-ειπ-ε.

248. The INFINITIVE and PARTICIPLE (which are essentially nouns) present numerous exceptions.

a. In the 2 *aor. act.* and *mid.*, they accent the connecting vowel: inf. act. (always perispom.) λιπ-εῖ-ν, part. act. (always oxytone) λιπ-ώ-ν, inf. mid. λιπ-έ-σθαι, part. mid. λιπ-ό-μενος (as by the general rule).

b. In the 1 *aor. act.* and *perf. mid.*, they accent the penult: perf. inf. τετιμῆσθαι, part. τετιμημένος; 1 aor. inf. τιμῆσαι, part. τιμήσᾱς (as by the general rule).

c. All infinitives in ναι accent the penult: as τιθέναι, λελυκέναι, λυθῆναι.

d. All participles of the third declension, formed without connecting vowels, are oxytone: as διδούς, λελυκώς, λυθείς, σταλείς.

e. In the 1 *aor.*, three forms which have the same letters, are often distinguished by the accent, viz.

3 sing. opt. act.	γράψαι	παύσαι	τελέσαι	δηλώσαι
inf. act.	γράψαι	παῦσαι	τελέσαι	δηλῶσαι
2 sing. impv. mid.	γράψαι	παῦσαι	τέλεσαι	δήλωσαι

These examples are taken from γράφ-ω *to write,* παύ-ω *to make cease,* τελέ-ω (178), δηλό-ω (179), and are to be explained by 246. 248 b, with 55. 54 c, d.

249. COMPOUND VERBS follow the same rules. But — a. The accent cannot stand before the augment or reduplication: thus ἀπ-ῆλθε (not ἄπηλθε) *went away,* ἀφ-ῖκται *has arrived,* παρ-ῆν *was present,* ὑπ-εῖκε *was yielding* (but ὕπ-εικε, pres. impv., *be yielding*). — b. The accent cannot stand before a simple infinitive or participle: καθ-ῆσθαι (not κάθησθαι) *to sit down,* παρ-ών *present.* — c. Final -ς (for -θι) of the imperative (267 g) affects the accent like a distinct syllable: ἐπί-σχες (not ἔπισχες) *hold on.*

FORMATION AND INFLECTION OF TENSE-SYSTEMS.

PRESENT SYSTEM, OR

Present and Imperfect.

250. The present and imperfect have the stem, either unaltered, or with various changes, according to the class of the verb (220–29). [*Paradigm,* 160.]

Thus from the stems λυ, λιπ, βαφ, φαν, λαβ, εὑρ, δοκ, τρα, come the presents λύ-ω, λείπ-ω, βάπτ-ω, φαίν-ω, λαμβάν-ω, εὑρίσκ-ω, δοκέ-ω, τιτρά-ω. — INFLECTION. The elements of which the forms consist are generally obvious. For λύω, λύει, λύῃ, λῦε, see 245 a; for λύουσι and λύουσα, see 245 d; for the middle λύῃ, λύει, ἐλύου, λύοιο, and λύου, see 245 b, c. — For the present system without connecting vowels (μι-*form*), see 266-.

251. In Contract Verbs, final α, ε, ο of the tense-stem are contracted with the connecting vowels of the present system. [*Paradigms*, 169–71.]

For the rules of contraction, see 18–22. In reading the paradigms, the *uncontracted* form will be seen by omitting the syllable next after the parenthesis; the *contract* form, by omitting the letters in the parenthesis itself: thus in τιμ(ά-ει)ᾷ, τιμ(ά-ου)ῶ-σι, the uncontracted forms are τιμάει, τιμάουσι; the contract forms, τιμᾷ, τιμῶσι.

a. The inf. of τιμῶ is commonly written τιμᾶν (not τιμᾷν) and is supposed to come from a form τιμα-ε-ν, with ε as connecting vowel. In like manner, we have δηλοῦν (not δηλοῖν) from δηλο-ε-ν.

b. Stems of one syllable in ε admit only the contraction into ει. Hence, from πλέ-ω *to sail*, we find πλεῖς, πλεῖ, πλεῖτον, πλεῖτε, πλεῖν, etc., contracted; but πλέ-ομεν, πλέ-ουσι, πλέ-ητε, πλέ-οιμι, πλέ-ων, etc., uncontracted. Yet δέ-ω *to bind* (not δέ-ω *to want*) admits other contractions.

c. A few stems in α take η instead of ᾱ in the contract forms: thus ζά-ω *to live*, ζῇς (not ζᾷς), ζῇ, ζῆτε, ζῆν, etc. So also πεινά-ω *to hunger*, διψά-ω *to thirst*, κνά-ω *to scratch*, σμά-ω *to anoint*, ψά-ω *to rub*, and χρά-ομαι *to use*.

Future System, or

Future Active and Middle.

252. The future active and middle adds the tense-sign σ to the stem, and is inflected like the present. [*Paradigm*, 161.] But in liquid verbs, ε is used as tense-sign, and is contracted with the connecting vowels. [*Paradigm*, 172.]

a. Mute Verbs (for euphonic changes, see 29):

κλέψ-ω	from κλέπ-τω *to steal*	τάξ-ω	from τάσσω (ταγ) *to arrange*
τρίψ-ω	τρίβ-ω *to rub*	ὀρύξ-ω	ὀρύσσω (ορυχ) *to dig*
γράψ-ω	γράφ-ω *to write*	φράσ-ω	φράζω (φραδ) *to tell*
πλέξ-ω	πλέκ-ω *to twist*	σπείσ-ω	σπένδ-ω *to pour*

For θρέψω from τρέφω (θρεφ), and the like, see 37 c.

b. Pure Verbs (for short vowel lengthened, see 212):

τιμήσ-ω	from τιμά-ω *to honor*	θηράσ-ω	from θηρά-ω *to hunt*
φιλήσ-ω	φιλέ-ω *to love*	τελέσ-ω(τελῶ)	τελέ-ω *to complete*
δηλώσ-ω	δηλό-ω *to manifest*		

c. Verbs of the second class have the lengthened stem in the fut.: thus πείσ-ω (not πῐσω) from πείθ-ω (πῐθ) *to persuade*, πνεύσ-ομαι (not πνῠσ-ομαι) from πνέω (πνῠ) *to breathe*.

d. Liquid Verbs (with contraction as in the present of φιλέω): thus φανῶ (for φανέ-ω) from φαίνω (φαν) *to show*, στελῶ (for στελέ-ω) from στέλ-λω *to send*.

e. Some futures in ᾰσω, εσω drop σ and contract: thus τελῶ, for τελέ(σ)ω, from τελέ-ω *to complete;* ἐλῶ, for ἐλᾰ́(σ)ω, from ἐλαύνω (ελα) *to drive*.

f. Futures in ῐσω often drop σ, but then insert ε and contract (*Attic future*): thus κομιῶ, for κομι(σ)-ε-ω, from κομίζω (κομιδ) *to convey*, fut. mid. κομιοῦμαι, for κομι(σ)-ε-ομαι. The real tense-sign here is σε (cf. g).

g. Some futures of the middle voice add σε, instead of σ, to the stem (*Doric future*): thus πνευσοῦμαι, for πνευ-σε-ομαι, from πνέω (πνῠ, πνευ) *to breathe*; φευξοῦμαι, for φευγ-σε-ομαι, from φεύγ-ω (φῠγ) *to flee*: πνεύσομαι, φεύξομαι are also used.

h. A few verbs form the future *without any tense-sign*: thus χέω (mid. χέομαι) fut. of χέω (χῠ) *to pour*; ἔδ-ομαι, fut. of ἐσθίω *to eat*, πί-ομαι, fut. of πί-νω *to drink*.

FIRST AORIST SYSTEM, OR

First Aorist Active and Middle.

253. The first aorist active and middle adds the tense-sign σ to the stem. [*Paradigm*, 162.] But liquid verbs reject σ, and lengthen (16) the last vowel of the stem. [*Paradigm*, 173.]

a. MUTE VERBS and PURE VERBS (with tense-stem as in the future):

ἔ-κλεψ-α from	κλέπ-τω	ἔταξα from	τάσσω (ταγ)	ἐτίμησα from	τιμά-ω
ἔτριψα	τρῑ́β-ω	ὤρυξα	ὀρύσσω (ορυχ)	ἐθήρᾱσα	θηρά-ω
ἔγραψα	γράφ-ω	ἔφρασα	φράζω (φραδ)	ἐφίλησα	φιλέ-ω
ἔπλεξα	πλέκ-ω	ἔθρεψα	τρέφω (θρεφ)	ἐτέλεσα	τελέ-ω
ἔσπεισα	σπένδ-ω	ἔπεισα	πείθω (πιθ)	ἐδήλωσα	δηλό-ω

From χέω *to pour* comes ἔχεα (for εχευσα) corresponding to fut. χέω (252 h). Compare irreg. εἶπα (300 eo) and ἤνεγκα from φέρω (300 nt). For three aorists in κα (ἔθηκα, ἔδωκα, ἧκα), see 271.

b. LIQUID VERBS (see 16; but for α, cf. 15):

ἔ-φην-α from	φαίνω (φᾰν) *to show*	ἔκρῑνα from	κρῑ́νω (κρῐν) *to judge*
ἐμίᾱνα	μιαίνω (μιᾰν) *to soil*	ἤμῡνα	ἀμύνω (αμῠν) *to defend*
ἔστειλα	στέλλω (στελ) *to send*		

c. A few aorists have ᾱ for η, or η for ᾱ, as ἐκέρδᾱνα from κερδαίνω *to gain*. In ἦρα from αἴρω (αρ) *to take up*, and ἡλάμην from ἅλ-λομαι *to leap*, η is due to the augment; the tense-stem, seen in the other modes, is ᾱρ, ʽᾱλ.

d. INFLECTION (162. 173). The connecting vowel is α; for ἔλυσε, see 236; λῦσον, λῦσαι, and ἔλυσα, see 245 e. For mid. ἐλύσω, λύσῃ, λύσαιο, see 245 b. For opt. -ειας, -ειε, -ειαν (*Aeolic forms*), see 236 a. For accent of certain forms, see 248 e.

SECOND AORIST SYSTEM, OR

Second Aorist Active and Middle.

254. The second aorist active and middle has the stem without a tense-sign. It is inflected like the present system, but has only the historical forms of the indicative. [*Paradigm*, 166.]

For change of ε to α in the 2 aor., see 211. For accent of impv. 2 sing., inf., and part., see 247–8. For second aorist system without connecting vowels (μι-*form*), see 266 -.

a. In ἤγαγον (2 aor. of ἄγ-ω *to lead*) the stem is *reduplicated* (αγαγ). *Syncopated* stems are seen in ἐ-πτ-όμην (from πέτ-ομαι *to fly*), ἔ-σχ-ον (for ε-σεχ-ον, from ἔχω *to have*), ἐ-σπ-όμην (for ε-σεπ-ομην, from ἕπομαι *to follow*), ἦλθον (for ἤλῠθ-ον found in Hm., pres. ἔρχομαι *to come*), and some others: ἤνεγκον (for ην-ενεκ-ον, pres. φέρω *to bear*) has both reduplication and syncope.

Perfect Active Systems, or

Perfect and Pluperfect Active.

255. The two perfect active systems have the REDUPLICATION (204-9) in common, and are alike in their INFLECTION (163. 167). For connecting vowels of the indic., see 237. For λέλυκα, λέλυκε, see 245 a. For augment of plup., see 200. For -σαν in plup. 3 pl., see 240 c. For accent of inf. and part., see 248 c, d. For second perfect system without connecting vowels (*μι-form*), see 266–.

a. In the *plup.*, the older Attic sometimes has η for ειν, seldom ης for εις, and η or ειν for ει; cf. 280 fa. — b. The *subj.*, *opt.*, and *impv.* have the inflection of the present. — c. The *impv.* is very rarely used, and only in perfects which have a present meaning. In place of it the perf. part. can be used with the impv. of εἰμί *to be:* thus λελυκὼς ἴσθι, ἔστω, etc. — d. Even the *subj.* and *opt.* are frequently made in this way: thus λελυκὼς ὦ, λελυκὼς εἴην, instead of λελύκω, λελύκοιμι, which do not very often occur.

256. The first perfect and pluperfect add the tense-sign κ to the reduplicated stem. [*Paradigm*, 163.]

a. This is the form for nearly all pure verbs, and for most liquid verbs, and mute verbs with lingual stems: the lingual mute is dropped before κ (26 a), as κεκόμῐκα from κομίζω (κομιδ) *to convey*.

b. Pure verbs and verbs of the second class have the lengthened stem in the 1 perf.: thus

τετίμηκα from	τιμά-ω	τεθήρᾱκα from	θηρά-ω	πέπεικα from	πείθω (πιθ)
πεφίληκα	φιλέ-ω	(τετέλεκα	τελέ-ω)	πέπνευκα	πνέω (πνυ)
δεδήλωκα	δηλό-ω				

c. Liquid stems of one syllable change ε to α: as ἔσταλκα from στέλλω *to send*, ἔφθαρκα from φθείρω (φθερ) *to destroy*. — d. A few verbs reject ν, as κέκρῐκα from κρίνω (κρῐν) *to distinguish*, τέτακα from τείνω (τεν) *to extend:* if not rejected, it is changed to γ nasal (30), as in πέφαγκα (from φαίνω (φαν) *to show*. — e. Several liquid stems are changed to vowel-stems by transposition, as in βέ-βλη-κα from βάλ-λω *to throw*, τέ-τμη-κα from τέμ-νω *to cut*.

257. The second perfect and pluperfect have the reduplicated stem without a tense-sign. [*Paradigm*, 167.]

a. The vowel ε in the stem becomes ο in the 2 perf. (211).

Thus ἔ-στροφ-α from στρέφ-ω *to turn*, τέ-τοκ-α from τίκτω (τεκ) *to bring forth*. — b. In vowel-strengthening verbs (213), stems of one syllable take the lengthened form, but change ει to οι (14 a): thus εἴ-ληφ-α (257 e) from λαμβάνω (λᾰβ) *to take*, λέλοιπα from λείπω (λῐπ) *to leave*, πέφευγα from φεύγω (φῠγ) *to flee*. — c. In all consonant-stems of one syl-

lable, α is lengthened, unless (d.) a rough mute follows it: thus πέφηνα from φαίνω (φᾰν) *to show*, κέκρᾱγα from κράζω (κρᾰγ) *to cry;* but (d.) γέγρᾰφα from γράφ-ω *to write*, τέτᾰχα from τάσσω (ταγ) *to arrange.*

e. Some verbs aspirate a labial or palatal mute at the end of the stem, changing π or β to φ, and κ or γ to χ.

Thus κέ-κλοφ-α from κλέπ-τω *to steal*, ἤλλαχα from ἀλλάσσω (αλλᾰγ) *to exchange*. From πράσσω (πρᾱγ) *to do* comes πέπρᾱχα *have done*, but πέπρᾱγα *am doing* (succeeding, well or ill); from ἀν-οίγω *to open*, ἀν-έῳχα *have opened*, but ἀν-έῳγα (not Attic) *am open.*

Perfect Middle System, or

Perfect, Pluperfect, Fut. Perf., Middle (Passive).

258. The perfect and pluperfect middle have the reduplicated stem, to which the endings are applied directly, without connecting vowels. [*Paradigm*, 164.]

a. The *vowel-changes* of the 1 perf. are found also in the perf. mid.:

τετίμημαι from	τιμά-ω	τεθήρᾱμαι from	θηρά-ω	πέπεισμαι from	πείθω
πεφίλημαι	φιλέ-ω	ἔσταλμαι	στέλλω	βέβλημαι	βάλ-λω
δεδήλωμαι	δηλό-ω	ἔφθαρμαι	φθείρω	τέτμημαι	τέμ-νω

b. Further, τρέφω (θρεφ) *to nourish*, τρέπ-ω *to turn*, and στρέφ-ω *to turn* change ε to α: τέθραμμαι (37 c), τέτραμμαι, ἔστραμμαι; cf. 260.

259. Many pure verbs *add* σ before the endings of the perfect middle. [*Paradigm*, 174.]

It is almost always added when a final stem-vowel remains *short* (212 a): thus τετέλε-σ-μαι from τελέ-ω *to complete*, ἔσπα-σ-μαι from σπά-ω *to draw*. But it is also added after a *long* vowel: thus κέ-χω-σ-μαι from χό-ω *to heap up*, κέκλει-σ-μαι (or κέκλειμαι) from κλεί-ω *to shut*. It is omitted where σ follows in the ending (31 a), as in τετελέ-σθαι.

260. Liquid Verbs and Mute Verbs are subject to *euphonic changes* (26–31), from the meeting of consonants in stem and endings. [*Paradigm*, 174.]

a. Verbs which reject ν in the perf. act. (256 d) reject it also in the perf. mid.: thus κέκρῐμαι, τέτᾰμαι. When retained, it remains unchanged, as in πέφανσαι from φαίνω, ὤξυνται from ὀξύνω *to sharpen;* — but before μ it is changed to μ, or, oftener, to σ: thus πέφασμαι, ὤξυμμαι.

b. When μμ or γγ would be brought before μ, the first consonant is rejected: thus πέμπ-ω *to send*, πέ-πεμ-μαι (for πε-πεμμ-μαι), ἐλέγχ-ω *to convict*, ἐλ-ήλεγ-μαι (for ελ-ηλεγγ-μαι). — σπένδ-ω *to pour libation* makes ἔσπεισμαι (for εσπενσ-μαι, and this for εσπενδ-μαι).

261. Consonant-stems make the *third person plural* of the *indicative* by using the perfect participle with εἰσί *they are* and ἦσαν *they were*. See 174.

The endings νται, ντο could not be pronounced after a consonant. — a. The Ionic αται, ατο (before which π, β, κ, γ were aspirated) are rarely

found in Attic, as τετάχαται, ἐτετάχατο (for τεταγμένοι εἰσί, ἦσαν) from τάσσω (ταγ) *to arrange*.

262. The *perfect subjunctive* and *optative* are made by using the perfect participle with the subj. and opt. of εἰμί *to be*. See 174.

a. The verb κτά-ομαι *to acquire*, perf. κέκτημαι *possess*, makes subj. κεκτῶμαι, κεκτῇ, κεκτῆται (contracted from κεκτη-ωμαι, etc.), opt. κεκτῴμην, κεκτῷο, κεκτῷτο (from κεκτη-οιμην, etc.), or κεκτῄμην, κεκτῇο, κεκτῇτο (from κεκτη-ιμην, etc., without connecting vowel). — μιμνῄσκω (μνα) *to remind*, perf. μέμνη-μαι *remember*, makes similar forms.

263. The FUTURE PERFECT adds the tense-sign σ to the reduplicated stem. It has the inflection of the future middle, and differs from it only by the reduplication. [*Paradigm*, 164.]

a. It is not formed from liquid stems, and rarely from stems beginning with a vowel. — b. There are two cases of a future perfect active: ἑστήξω *shall stand* from perf. ἕστηκα *stand* (pres. ἵστημι *to set*), and τεθνήξω *shall be dead* from perf. τέθνηκα *am dead* (pres. θνήσκω *to die*).

PASSIVE SYSTEMS, or

Aorist and Future Passive.

264. The passive aorists add to the stem a passive-sign, θε for the first aorist, ε for the second: these become θη and η before a single consonant (230). The passive futures add the tense-sign σ with the passive-sign; thus θησ for the first future, ησ for the second. [*Paradigms*, 165. 168.]

a. Both passive aorists have the same INFLECTION. The aor. pass. takes the endings of the active, without connecting vowels, and thus resembles the μι-forms. For σαν in the 3 plur., see 240 c. For contraction in subj. and opt., see 230. For mode-sign of opt., see 234 a. For τι instead of θι in the 1 aor. impv., see 37 b. For accent of the inf. and part., see 248 c, d. — The fut. pass. has the inflection of the fut. mid.

b. The *vowel-changes* of the perf. mid. (258 a) appear also in the first passive system. So too the *rejection of* ν from liquid stems (260 a), and the *addition of* σ to vowel-stems (259). Thus

ἐτιμήθην from	τιμά-ω	ἐπείσθην from	πείθω	ἐτάθην from	τείνω
ἐθηράθην	θηρά-ω	ἐβλήθην	βάλ-λω	ἐκρίθην	κρίνω
ἐφιλήθην	φιλέ-ω	ἐτμήθην	τέμ-νω	ἐτελέσθην	τελέ-ω
ἐδηλώθην	δηλό-ω			ἐσπάσθην	σπά-ω

c. Mute stems are subject to *euphonic changes* (26) before θ in the first passive system. [*Paradigm*, 174.] For ἐθρέφθην, see 37 c. — d. From τίθημι (θε) *to put* and θύ-ω *to offer* come ἐ-τέ-θην, ἐ-τύ-θην (37).

e. In the *second passive* system, the only change of stem is the change of ε to α: thus ἐστάλην from στέλ-λω *to send*. — f. πλήσσω (πλᾶγ) *to*

strike makes ἐπλήγην; but in composition with ἐξ and κατά, it makes -επλάγην. — g. The second passive system is seldom formed from verbs which have a 2 aor. act.

Verbal Adjectives.

265. The verbal adjectives resemble passive participles. They are formed by adding τό or τέο to the stem. Thus

a. λυ-τό-ς, λυτή, λυτόν, *loosed, looseable.*

b. λυ-τέο-ς, λυτέα, λυτέον, (requiring) *to be loosed.*

The stem has the same form as in the 1 aor. pass., except that a mute before τός and τέος must be *smooth* (26). Thus

τιμητός, τέος	fr. τιμά-ω	πειστός, τέος	fr. πείθω	πλεκτός, τέος	fr. πλέκω
θηρᾶτός, τέος	θηρά-ω	βλητός, τέος	βάλλω	τακτός, τέος	τάσσω
τελεστός, τέος	τελέ-ω	τᾰτός, τέος	τείνω	θρεπτός, τέος	τρέφω

Present, Second Aorist, and Second Perfect Systems,

according to the μι-form.

266. Some verbs inflect the *present* system without connecting vowels. These are called *Verbs in μι* (157). — In like manner, but less often, the *second aorist* and *second perfect* systems are inflected without connecting vowels. These also are called *μι-forms*, though belonging for the most part to verbs in ω (157 b). — [*Paradigms*, 187–95.]

Further peculiarities of this formation.

267. In respect to the *endings*,

a. μι and σι are retained in the indic.: φη-μί, φη-σί.

b. θι is often retained in the impv.: φα-θί *say.*

c. σαι and σο usually retain σ: δίδο-σαι, ἵστα-σο.

d. the 3 plur. of the historical tenses has σαν: ἔφα-σαν.

e. the inf. act. has ναι (248 c): φά-ναι, θεῖ-ναι.

f. the part. act. retains ς in the nom. masc.: διδούς.

g. In the pres. impv., θι is commonly rejected, and the vowel before it lengthened: ἵστη, τίθει, δίδου, δείκνῡ, (for ἱστᾰ-θι, τιθε-θι, διδο-θι, δεικνῠ-θι.) In the 2 aor., θι after a *short* vowel loses ι: thus στῆ-θι, but δός (for δοθ, by 47 a) for δο-θι.

h. σαι and σο never retain σ in the 2 aor., nor in the subj. and opt.: ἔθου (for εθε-σο), τιθεῖο (for τιθει-σο); — and in other forms too they sometimes lose it: ἵστα-σο and ἵστω.

i. The ending σθα is sometimes used for ς in the 2 sing. indic.: ἔφη-σθα.

268. A *connecting vowel* α is inserted before νσι in the pres. indic. 3 plur.

Thus τιθέ-ᾱ-σι (for τιθε-α-νσι), ἱστᾶσι (contracted for ἱστα-α-νσι). So in the perf. ind. 3 plur.: δεδί-ᾱ-σι *they are afraid*, ἑστᾶσι (for ἑστα-α-νσι). — a. A connecting vowel is seen also in the impf. ἐδίδουν, ἐδίδους, ἐδίδου (contracted for εδιδο-ο-ν, -ε-ς, -ε), ἐτίθεις, ἐτίθει (for ετιθε-ε-ς, -ε), which almost always take the place of ἐδίδων, ἐδίδως, ἐδίδω, ἐτίθης, ἐτίθη: — further in the opt. τιθοίμην (for τιθε-ο-ιμην).

269. A final α, ε, ο of the stem is *contracted* with the mode-signs of the subj. and opt.

Thus τιθῶμαι (for τιθε-ω-μαι), δοίην (for δο-ιη-ν). In the subj. αη, αῃ, οῃ are contracted to η, ῃ, ῳ (not ᾱ, ᾳ, οι, 18. 21): στῇς (for στα-ῃς), δῷ (for δο-ῃ). — a. The subj. and opt. mid. are sometimes accented without reference to the contraction, as τίθωμαι (for τιθῶμαι): in some deponents, as δύναμαι, this is always the case.

b. If the tense-stem ends in ι or υ, the subj. and opt. are like those of verbs in ω: ἵ-ω, δεικνύ-οιμι.

270. The *final vowel* of the tense-stem is generally *short:* but — a. the pres. and impf. act. make it long in the sing. of the indic. — b. the 2 aor. act. makes it long before a single consonant.

Thus — a. φη-μί, ἔφη; but φα-μέν, φαίην, φά-ναι. — b. ἔστη-ς, ἔστη (for εστη-τ), στῆ-θι, στῆ-ναι; but σταίην, στά-ντων, στάν (neut. part. for στα-ντ). — c. The 2 aor. act. of τίθημι, δίδωμι, ἵημι lengthens only the *infin.:* θεῖ-ναι, δοῦ-ναι, εἶ-ναι: — indic. εἷ-μεν, etc., is for ἐ-ἑ-μεν (201).

271. Peculiar First Aorist in κα. The three verbs ἵημι, τίθημι, δίδωμι make 1 aor. ἧκα, ἔθηκα, ἔδωκα, with irreg. tense-sign κ. This is nearly confined to the indic. act., and is very common in the indic. sing., where these verbs form no 2 aor.: in the dual and plur., the 2 aor. is more common (191–2. 273 a).

272. Enumeration of the Mi-Forms. The peculiarities of this formation are such as to call for a particular statement of the verbs in which it is found. Those which have present systems of the μι-form are called Verbs in μι: they belong to the eighth, first, and fifth classes.

The following lists (273–80) give, in general, *only* the μι-forms of the verbs mentioned. For other forms, the student is referred to the Alphabetical List in 300.

273. *Verbs in μι of the Eighth Class.*

a. ἵημι (ἑ) *to send*, inflected like τίθημι.

Act. pr. ind. ἵημι, ἵης, ἵησι, etc.: 3 pl. ἱᾶσι (for ἱε-α-νσι);
impf. ἵην, ἵης or ἵεις, ἵη or ἵει, etc.;
subj. ἱῶ, opt. ἱείην, impv. ἵει, inf. ἱέναι, part. ἱείς (ἱεντ).
2 aor. ind. (ἧκα, ἧκας, ἧκε, 271), εἷτον, εἵτην, εἷμεν, εἷτε, εἷσαν;
subj. ὧ, opt. εἵην, impv. ἕς, inf. εἷναι, part. εἵς (ἑντ).

mid. pr. ind. ἵεμαι *to hasten, strive;* impf. ἱέμην;
subj. ἱῶμαι, opt. ἱείμην, impv. ἵεσο (ἵου), inf. ἵεσθαι, part. ἱέμενος.
2 aor. ind. εἵμην, εἷσο, εἷτο, εἷσθον, εἵσθην, εἵμεθα, εἷσθε, εἷντο;
subj. ὧμαι, opt. εἵμην, impv. οὗ, inf. ἕσθαι, part. ἕμενος.

Rem. aa. The pr. opt. has also ἵοιμι (ἵοις, ἵοι, etc.) for ἱείην, ἱοίμην for ἱείμην; 2 aor. opt. οἵμην for εἵμην; cf. 268 a. — ἀφ-ίημι makes impf. 3 sing. ἀφίει and ἠφίει (202 c).

b. τίθημι (θε) *to put.* See Paradigms 187. 191.
c. δίδωμι (δο) *to give.* See Paradigms 188. 192.
d. ἵστημι (στα) *to set.* See Paradigms 189. 193. 195.
e. ὀνίνημι (ονα) *to benefit;*
mid. ὀνίναμαι *to receive benefit,* impf. ὠνινάμην,
2 aor. ὠνήμην, ὤνησο, ὤνητο, opt. ὀναίμην (269 a), inf. ὄνασθαι.
f. πίμπλημι (πλα) *to fill,* impf. ἐπίμπλην, inf. πιμπλάναι;
mid. πίμπλαμαι *to fill oneself,* impf. ἐπιμπλάμην, inf. πίμπλασθαι.

Rem. fa. In this verb and the next, the redupl. is strengthened by the nasal μ. This, however, falls away in the compounds, if the preposition has μ: ἐμ-πίπλημι, but impf. 3 pl. ἐν-επίμπλασαν.

g. πίμπρημι (πρα) *to set on fire,* inflected like πίμπλημι.
h. κίχρημι (χρα) *to lend.*

Verbs in μι of the First Class.

274. A. Stems in α.

a. ἠμί *to say,* only in pres. 1 sing. ἠμί and impf. 1, 3 sing. ἦν, ἦ.
b. φημί (φα) *to say,* φής, φησί, φατόν, φατόν, φαμέν, φατέ, φᾱσί;
impf. ἔφην, ἔφης (usu. ἔφησθα), ἔφη, ἔφατον, ἐφάτην, ἔφαμεν, ἔφατε, ἔφασαν: pr. subj. φῶ, opt. φαίην, impv. φαθί or φάθι, inf. φάναι.

Rem. ba. The pres. ind. is enclitic in all forms but φῄς (65 c). The part. φάς is not used in Attic prose, but φάσκων instead (300 nr).

c. χρή (χρα, χρε) *it behoves,* impf. ἐχρῆν or χρῆν;
pr. subj. χρῇ, opt. χρείη, inf. χρῆναι, part. χρεών (neut., for χρα-ο-ν, by 14 b).

Rem. ca. χρή, ἐχρῆν are irregular contracts (from χρα-ει, ε-χρα-ε-ν, cf. 251 c). In ἀπό-χρη *it is enough,* impf. ἀπέχρη, inf. ἀποχρῆν, part. ἀποχρῶν, (fut. ἀποχρήσει, aor. ἀπέχρησε,) there are no μι-forms.

To which add the following DEPONENT verbs:
d. ἄγα-μαι *to admire,* impf. ἠγάμην.
e. δύνα-μαι *to be able;* (for augment, see 198 a.)
impf. ἐδυνάμην, ἐδύνω (267 h), ἐδύνατο, etc.; pr. subj. δύνωμαι (269 a), opt. δυναίμην (269 a), impv. δύνω (267 h), inf. δύνασθαι, part. δυνάμενος.
f. ἐπίστα-μαι *to understand;*
impf. ἠπιστάμην, ἠπίστω (267 h), ἠπίστατο, etc.; subj. ἐπίστωμαι (269 a), opt. ἐπισταίμην (269 a), impv. ἐπίστω, inf. ἐπίστασθαι, part. ἐπιστάμενος.
g. κρέμα-μαι *to hang* (intrans.), impf. ἐκρεμάμην;
subj. κρέμωμαι (269 a), opt. κρεμαίμην (269 a). Fut. κρεμήσομαι.

B. Stems in ι.

275. εἶμι (ῐ) *to go.*

Pr. Ind. εἶμι, εἶ, εἶσι, ἴτον, ἴτον, ἴμεν, ἴτε, ἴᾱσι;

Impf.	ᾔειν or ᾖα,		ᾔειμεν or ᾖμεν,
	ᾔεις " ᾔεισθα,	ᾔειτον or ᾖτον,	ᾔειτε " ᾖτε,
	ᾔει " ᾔειν,	ᾐείτην " ᾔτην,	ᾔεσαν.
Pr. Sub.	ἴω, ἴῃς, ἴῃ,	ἴητον, ἴητον,	ἴωμεν, ἴητε, ἴωσι;
Opt.	ἰοίην, ἴοις, ἴοι,	ἴοιτον, ἰοίτην,	ἴοιμεν, ἴοιτε, ἴοιεν;
Imv.	ἴθι, ἴτω,	ἴτον, ἴτων,	ἴτε, ἴτωσαν or ἰόντων;
Inf.	ἰέναι; Part. ἰών, ἰοῦσα, ἰόν, G. ἰόντος;		
Verbals.	ἰτός, ἰτέος and ἰτητέος.		

a. The present has a *future* meaning, especially in the indic.: εἶμι *I am going*, i. e. *am about to go.* — b. The impf. has the inflection of a pluperfect. The initial ῄ is formed from the lengthened stem ει by applying the augment. — c. The part. has the accent of the 2 aor. (248 a).

276. κεῖμαι (κει) *to lie, to be laid* or *set.*

Pres. Ind.			Impf.		
κεῖμαι,		κείμεθα,	ἐκείμην,		ἐκείμεθα,
κεῖσαι,	κεῖσθον,	κεῖσθε,	ἔκεισο,	ἔκεισθον,	ἔκεισθε,
κεῖται,	κεῖσθον,	κεῖνται;	ἔκειτο,	ἐκείσθην,	ἔκειντο;

Pr. Sub. 3 S. κέηται, 3 P. κέωνται; Opt. 3 S. κέοιτο, 3 P. κέοιντο (25 a): Imv. κεῖσο, κείσθω, κεῖσθον, κείσθων, κεῖσθε, κείσθωσαν or κείσθων; Inf. κεῖσθαι; Part. κείμενος. Fut. κείσομαι.

C. Stems in σ.

277. εἰμί (εσ) *to be.*

Pr. Ind.			Impf.		
εἰμί,		ἐσμέν,	ἦν or ἦ,		ἦμεν,
εἶ,	ἐστόν,	ἐστέ,	ἦσθα,	ἦστον or ἦτον,	ἦτε or ἦστε,
ἐστί,	ἐστόν,	εἰσί;	ἦν,	ἤστην " ἤτην,	ἦσαν;
Pr. Sub.			**Pr. Opt.**		
ὦ,		ὦμεν,	εἴην,		εἴημεν or εἶμεν,
ᾖς,	ἦτον,	ἦτε,	εἴης,	εἴητον or εἶτον,	εἴητε " εἶτε,
ᾖ,	ἦτον,	ὦσι;	εἴη,	εἰήτην " εἴτην,	εἴησαν " εἶεν;

Pr. impv. ἴσθι, ἔστω, ἔστον, ἔστων, ἔστε, ἔστωσαν or ἔστων; infin. εἶναι; part. ὤν, οὖσα, ὄν (οντ).
Fut. mid. ἔσομαι (3 s. ἔσται), opt. ἐσοίμην, inf. ἔσεσθαι, part. ἐσόμενος.

a. In the pres. indic. εἰμί is for εσ-μι, σ being dropped and ε lengthened (16): εἶ is for εσι (properly ἐσ-σί): ἐσ-τί retains the original ending τι (240 a): εἰσί has arisen from ε(σ)-νσι. In the impf. ἦν, ἦσθα (later ἦς), ἦν, are for η(σ)-ν, η(σ)-σθα, η(σ-τ): in ἦσαν(τ), α is a connecting vowel. The subj. ὦ is for ἔω (Ion.) from εσ-ω: the opt. εἴην is for εσ-ιη-ν. The impv. 3 pl. ἔστων is for εσ-ντων. The inf. εἶναι is for εσ-ναι: the part. ὤν is for ἐών (Ion.) from εσ-ων.

b. The forms of the pres. ind. are all enclitic, except εἶ. After a paroxytone, they have an accent on the ultima, by 69 a. — c. But the 3 sing. takes the regular accent (ἔστι),

ca. when it denotes existence or possibility:

cb. when it stands at the beginning of a sentence:

cc. when it follows οὐ (οὐκ), μή, εἰ, ὡς, καί.

Thus τοῦτο ὃ ἔστι *that which exists*, ἔστι μοι βουλομένῳ *it is according to my wish*, εἰ ἔστιν οὕτως *if it is so.* — d. The future form ἔσται (for εσ-ε-ται) retains its accent in composition, as παρ-έσται.

278. ἧμαι (ἡσ) *to sit*, retains σ only before τ.

Pr. Ind.			Impf.		
ἧμαι,		ἥμεθα,	ἥμην,		ἥμεθα,
ἧσαι,	ἧσθον,	ἧσθε,	ἧσο,	ἧσθον,	ἧσθε,
ἧσται,	ἧσθον,	ἧνται;	ἧστο,	ἥσθην,	ἧντο;

Pr. Imv. ἧσο, ἥσθω, ἧσθον, ἥσθων, ἧσθε, ἥσθωσαν or ἥσθων;

Inf. ἧσθαι; Part. ἥμενος.

For ἧμαι, the Attic prose almost always uses the compound κάθημαι *to sit down*.

Pr. Ind. κάθημαι, κάθησαι, κάθηται, etc.
Impf. ἐκαθήμην, ἐκάθησο, ἐκάθητο, etc. (202 c)
or καθήμην, καθῆσο, καθῆστο (καθῆτο), etc. (249 a)
Pr. Sub. καθῶμαι, καθῇ, καθῆται, etc. (269)
Opt. καθοίμην, καθοῖο, καθοῖτο, etc. (269)
Imv. κάθησο, καθήσθω, etc. Inf. καθῆσθαι (249 b), Part. καθήμενος.

For *Verbs in μι of the Fifth Class* (Verbs in νῦμι), see 295 e.

Second Aorists of the μι-form.

279. These are found in ἵημι, τίθημι, δίδωμι, ἵστημι, ὀνίνημι, see 273; and in the verbs which follow, *arranged according to the final stem-vowel.*

a. βαίνω (βα) *to go:*
2 aor. ἔβην, βῶ, βαίην, βῆθι (267 b), βῆναι, βάς.

b. γηρά-σκω *to grow old:* 2 aor. inf. γηρᾶναι.

c. διδράσκω (δρα) *to run*, used only in compounds:
2 aor. ἔδρᾱν, ἔδρᾱς, ἔδρᾱ, etc.; δρῶ, δρᾷς, δρᾷ, etc.; δραίην, δρᾶναι, δράς.

d. κτείνω (κτεν, κτα) *to kill:*
2 aor. (poetic), ἔκταν, ἔκτας, ἔκτα; part. κτάς, mid. κτάμενος.

e. πέτομαι (πετ, also πτα) *to fly:*
2 aor. act. (only poetic), ἔπτην, πταίην, πτῆναι, πτάς;
mid. (also in prose), ἐπτάμην, πτάσθαι, πτάμενος.

f. stem πρια, used for aorist of ὠνέομαι *to buy:*
2 aor. ἐπριάμην, πρίωμαι, πριαίμην (269 a), πρίω, πρίασθαι, πριάμενος.

g. stem τλα *to endure:*
2 aor. (rare in Attic prose), ἔτλην, τλῶ, τλαίην, τλῆθι, τλῆναι, τλάς.

h. φθάνω (φθα) *to anticipate:*
2 aor. ἔφθην, φθῶ, φθαίην, φθῆναι, φθάς (Ion.).

i. ἔχω (σεχ, σχε) *to have, hold:* 2 aor. impv. σχές (for σχε-θι, 267 g).

j. σβέ-ννυμι *to extinguish:* 2 aor. ἔσβην (288 b), inf. σβῆναι.

k. πί-νω *to drink:* 2 aor. impv. πῖθι (poetic πίε).

l. ἁλίσκομαι (ἁλ, ἁλο) *to be taken:*
2 aor. ἑάλων or ἥλων, ἁλῶ, ἁλοίην, ἁλῶναι, ἁλούς, (ᾱ only in indic.)

m. βιό-ω *to live:*
2 aor. ἐβίων, βιῶ, βιῴην, βιῶναι, βιούς.

n. γιγνώσκω (γνο) *to know:*
2 aor. ἔγνων, γνῶ, γνοίην, γνῶθι, γνῶναι, γνούς.

o. δύ-ω *to pass under, take on:*
2 aor. ἔδυν (194. 288 d), δύω, δῦθι, δῦναι, δύς.

p. φύ-ω *to make grow:*
2 aor. ἔφυν (*grew, came to be*, 288 c), φύω, φῦναι, φύς.

Second Perfects of the μι-form.

280. In the indicative, the μι-form appears only in the dual and plural; the singular always has a connecting vowel: see paradigm, 195.

a. *ἵστημι* (*στα*) *to set*, 1 pf. *ἕστηκα* (for *σε-στηκα*) *stand* (288 a), with regular inflection: 2 pf. dual *ἕστατον*, etc. See paradigm, 195.

b. *βαίνω* (*βα*) *to go*, 1 pf. *βέβηκα have gone, stand fast*, regular: 2 pf. 3 pl. *βεβᾶσι*, subj. 3 pl. *βεβῶσι*, inf. *βεβάναι*, part. *βεβώς*, *βεβῶσα*, gen. *βεβῶτος*, (contracted from *βεβαώς*.)

c. *γίγνομαι* (*γεν*, also *γα*) *to become*, 2 pf. *γέγονα* regular: 2 pf. part. *γεγώς*, *γεγῶσα*, gen. *γεγῶτος*, (contracted from *γεγαώς*.)

d. *θνήσκω* (*θαν*, *θνα*) *to die*, 1 pf. *τέθνηκα* (*am dead*) regular: 2 pf. du. *τέθνατον*, pl. *τέθναμεν*, *τεθνᾶσι*, 2 plup. 3 pl. *ἐτέθνασαν*, pf. opt. *τεθναίην* (poet.), impv. *τέθναθι*, inf. *τεθνάναι*, part. *τεθνεώς*, *-ῶσα*, *-ός*, gen. *-ῶτος* (14 b).

e. stem *δι* (*δει* 213, *δοι* 211 a), 1 pf. *δέδοικα*, 2 pf. *δέδια*, *fear*: 2 pf. pl. *δέδιμεν*, *δέδιτε*, *δεδίᾱσι*, 2 plup. 3 pl. *ἐδέδισαν*, pf. subj. *δεδίω*, opt. *δεδιείην*, impv. *δέδιθι*, inf. *δεδιέναι*, part. *δεδιώς*. — Instead of the μι-forms, forms with connecting vowels are sometimes found: *δεδίαμεν*, *ἐδεδίεσαν*.

The following have stems ending in a consonant, and are subject, therefore, to various euphonic changes:

f. stem *ιδ* (*ειδ*, *οιδ*), 2 pf. *οἶδα know*. — The original stem *ιδ* (i. e. *Fιδ*, Lat. vid-eo) appears in the pf. indic., du. and plur., and in the impv.; the strengthened *ειδ* (213), in the pf. part., and in the plup., which changes it to *ηδ* for the augment. *ειδ* becomes *οιδ* (211 a) in the sing. of the pf. ind.: in the subj., opt., and inf., it assumes *ε* (217), giving *ειδε*. The pf. indic. 3 pl. *ἴσασι* is wholly irregular.

Pf. Ind.	*οἶδ-α*, *οἶ-σθα*, *οἶδ-ε*,	*ἴσ-τον*, *ἴσ-τον*,	*ἴσ-μεν*, *ἴσ-τε*, *ἴσ-ᾱσι*;
Plup.	*ᾔδειν* or *ᾔδη*,		*ᾔδειμεν* or *ᾖσμεν*,
	ᾔδεισθα " *ᾔδησθα*,	*ᾔδειτον* or *ᾖστον*,	*ᾔδειτε* " *ᾖστε*,
	ᾔδει(ν) " *ᾔδη*,	*ᾐδείτην* " *ᾔστην*,	*ᾔδεσαν* " *ᾖσαν*;
Pf. Sub.	*εἰδῶ*, *εἰδῇς*, *εἰδῇ*,	*εἰδῆτον*, *εἰδῆτον*,	*εἰδῶμεν*, *εἰδῆτε*, *εἰδῶσι*;
Opt.	*εἰδείην*, *εἰδείης*, *εἰδείη*, etc.;		
Imv.	*ἴσ-θι*, *ἴσ-τω*,	*ἴσ-τον*, *ἴσ-των*,	*ἴσ-τε*, *ἴσ-τωσαν*;
Inf.	*εἰδέ-ναι*; Part. *εἰδώς*, *εἰδυῖα*, *εἰδός*, G. *εἰδότος*.		

Fut. *εἴσομαι* (281) *shall know*, V. *ἰστέον*.

Rem. fa. The forms *ᾔδεις*, *ᾔδης* are also used for *ᾔδεισθα*, *ᾔδησθα*: *οἶδας* for *οἶσθα* is rare; as also *οἴδαμεν*, *οἴδατε*, *οἴδᾱσι*, for *ἴσμεν*, etc.

g. stem *ικ* (*εικ*, *οικ*), 2 pf. *ἔοικα am like, appear*, 2 plup. *ἐῴκειν*: 2 pf. 1 pl. *ἐοίκαμεν* (poetic *ἔοιγμεν*), 3 pl. *ἐοίκᾱσι*, irreg. *εἴξᾱσι* (cf. *ἴσᾱσι* fr. *ιδ*), inf. *ἐοικέναι* and *εἰκέναι*, part. *ἐοικώς* and *εἰκώς*, *υῖα*, *ός*. Fut. *εἴξω* rare.

h. *κράζω* (*κραγ*) *to cry*, 2 pf. *κέκρᾱγα*; 2 pf. impv. *κέκραχθι*.

VOICES IRREGULARLY USED.

281. In many verbs the active voice has no future, the future middle being used instead: thus *ἀκούω to hear*, fut. *ἀκούσομαι* (not *ακουσω*) *shall hear*.

282. In some verbs the future middle is used also in a passive sense: thus *λείπω to leave*, *λείψομαι* (= *λειφθήσομαι*) *shall be left*.

283. In some verbs the aorist passive is used in a middle sense: thus *στρέφω to turn*, *ἐστράφην turned* (myself), *φαίνω to show*, *ἐφάνην showed myself*, *appeared*, (but 1 aor. *ἐφάνθην was shown.*)

284. In many DEPONENT VERBS (151 a) the middle voice has no aorist, the aorist passive being used instead.

Thus *βούλομαι to wish*, fut. *βουλήσομαι shall wish*, but aor. *ἐβουλήθην* (not εβουλησαμην) *wished*. These are called PASSIVE DEPONENTS. — a. Some of them have a future passive, used like the future middle: thus *διαλέγομαι to converse*, aor. *διελέχθην conversed*, fut. *διαλέξομαι* and *διαλεχθήσομαι shall converse.*

285. Of *middle deponents* (i. e. such as have an aorist middle), some have also an aorist and future passive, used in a passive sense: thus *ἰάομαι to heal*, aor. *ἰασάμην healed*, but *ἰάθην was healed.* — a. Even the present and perfect systems of deponent verbs are occasionally used in a passive sense: thus *βιάζεσθαι to do violence*, also *to suffer violence*, *μεμίμημαι have imitated*, also *have been imitated.*

Transitive and intransitive senses in the same voice.

286. A verb is *transitive*, when the sense admits of a direct object; *intransitive*, when it does not.

Thus *λύω to loose*, *γράφω to write* are transitive (as in *λύειν τὸν ἄνδρα to loose the man*, *γράφειν τὴν ἐπιστολὴν to write the letter*); but *ῥέω to flow*, *κάμνω to be weary* are intransitive.

287. Some verbs in the same voice have *both* a transitive and intransitive meaning.

Thus *ἐλαύνω* trans. *to drive*, intrans. *to ride, march; πράσσω* trans. *to do*, intrans. (with *εὖ* or *κακῶς*) *to succeed* (*well* or *ill*); *ἔχω* trans. *to have, hold*, intrans. in *ἔχε δή* (hold) *stop now*, *κακῶς ἔχει it is well.* Compare the English verbs *to move, turn, break*, and many others.

288. In some verbs the transitive and intransitive meanings belong to *different tenses.* In such cases the *future* and *first aorist* are transitive, the *second aorist* and the *perfect* are intransitive. Thus — a. *ἵστημι to set, place*, fut. *στήσω*, aor. *ἔστησα*; but 2 aor. *ἔστην stood*, perf. *ἕστηκα* (have set myself) *am standing.* The compounds have the same peculiarity. — b. *σβέννυμι to extinguish*, *σβέσω*, *ἔσβεσα*; but *ἔσβην went out*, *ἔσβηκα am out.* — c. *φύω to make grow*, *φύσω*, *ἔφυσα*; but *ἔφυν grew, came to be*, *πέφυκα am by nature.* — d. *δύω to pass under, sink*, *ἔδυν*, *δέδυκα*; but with the sense of *cause to sink*, *δύσω*, *ἔδυσα.*

289. In several verbs the *second perfect* is the *only* active form which has an intransitive sense: thus *ἄγνυμι to break*, *ἔᾱγα am broken; ἐγείρω to wake* trans., *ἐγρήγορα am awake; ὄλλυμι to destroy*, *ὄλωλα am ruined* (*ὀλώλεκα have ruined*); *πείθω to persuade*, *πέποιθα trust* (*πείθομαι comply*); *πήγνυμι to fix*, *πέπηγα am fixed; ῥήγνυμι to break*, *ἔρρωγα am broken; σήπω to rot* trans., *σέσηπα am rotten; τήκω to melt*, trans. *τέτηκα am melted; φαίνω to show*, *πέφηνα have shown myself*, *appeared* (*φαίνομαι appear*). — For *πέπρᾱγα* and *πέπρᾱχα*, *ἀνέῳγα* and *ἀνέῳχα*, see 257 e.

CLASSIFIED LIST OF VERBS.

290. The following list is arranged according to the nine classes (220–28). In the *first* and *fourth* classes, which are very numerous, only such verbs are given as have certain peculiarities of formation. In the other classes are given most of the (simple) verbs which belong to them. For the special formation of each verb, see the Alphabetical List in 300.

A verb is enclosed in brackets (thus [τρέ-ω]), if its present system is not used in Attic prose. A hyphen is prefixed to a verb (thus -κλά-ω), if in Attic prose it is only used in composition (i. e. with a preposition prefixed to it).

291. First Class (*Stem Class*).

a. For verbs in μι of the first class, see 274–8.

b. Vowel-stems in which the final vowel remains short before consonants (non-protracting verbs of the first class, 212 a):

ἄγα-μαι *admire*	ἀλέ-ω *grind*	ἀρό-ω *plough*
γελά-ω *laugh*	ἀρκέ-ω *suffice*	ἀνύ-ω *achieve*
ἐρά-ω *love*	ἐμέ-ω *vomit*	ἀρύ-ω *draw water*
-κλά-ω *break*	ζέ-ω *boil*	πτύ-ω *spit*
σπά-ω *draw*	ξέ-ω *scrape*	ἕλκω (ἑλκ-υ) *draw*
χαλά-ω *loosen*	τελέ-ω *complete*	ἕρπω (ἑρπ-υ) *creep*
αἰδέ-ομαι *feel shame*	[τρέ-ω] *tremble*	
ἀκέ-ομαι *heal*	ἄχθομαι (αχθ-ε) *am vexed*	

Of the above, all which form perfect middle and first passive systems, are also *S-verbs* (except ἀρόω), see 291 c.

ba. In the following, the final short vowel appears in *only a part* of the forms: the first three make it long in the future and aorist systems; the next three in the perfect and passive systems:

δέ-ω *bind*	μύ-ω *shut eyes*	αἰνέ-ω *praise*
θύ-ω *offer*	καλέ-ω *call*	δύ-ω *pass under*
λύ-ω *loose*	μάχομαι (μαχ-ε) *fight*	ποθέ-ω *miss*

c. Vowel-stems which add σ in the perfect middle and first passive systems (S-verbs of the first class, 218). Here belong, beside the verbs under b. (not ba.), the following:

δρά-ω *do*	χό-ω *heap up*	σεί-ω *shake*
κνά-ω *scratch*	ξύ-ω *polish*	θραύ-ω *break*
χρά-ω *give oracle*	ὕ-ω *rain*	παύ-ω *make cease*
χρά-ομαι *use*	-κναί-ω *scratch*	κελεύ-ω *order*
νέ-ω *heap up*	παί-ω *strike*	λεύ-ω *stone*
κυλί-ω *roll*	παλαί-ω *wrestle*	ἀκού-ω *hear*
πρί-ω *saw*	κλεί-ω (κλῄ-ω) *shut*	κρού-ω *beat*
χρί-ω *anoint*		

d. Stems which assume ε in some forms (E-verbs of first class, 217):

ἄχθ-ομαι *am vexed*	ἔρρ-ω *go to harm*	μέν-ω *remain*
βόσκ-ω *feed*	-εὕδ-ω *sleep*	νέμ-ω *distribute*
βούλ-ομαι *wish*	ἕψ-ω *boil, cook*	οἴ-ομαι *think*
δέ-ω *need, want*	μάχ-ομαι *fight*	οἴχ-ομαι *am gone*
ἐθέλ-ω, θέλω *wish*	μέλλ-ω *am about*	πέρδ-ομαι pedo
[ἔρ-ομαι] *ask*	μέλ-ω *care for*	πέτ-ομαι *fly*

e. Stems which form second tenses (SECOND-TENSE VERBS of the first class):

ea. Vowel-stems.
ἀκού-ω hear
βιό-ω live
δύ-ω pass under
φύ-ω make grow

eb. Consonant-stems.
ἄγ-ω lead
ἄρχ-ω rule, begin
βλέπ-ω look, see
γράφ-ω write
δέρ-ω flay
ἕπομαι (σεπ) *follow*
[*ἔρ-ομαι*] *ask*
ἔχω (σεχ) *have, hold*
ϑλίβ-ω press
λάμπ-ω shine
-λέγ-ω gather
ἀν-οίγ-ω open
πέμπ-ω send
πέρδ-ομαι pedo
πέτ-ομαι fly
πλέκ-ω twist
πνίγ-ω choke
στρέφ-ω turn
τρέπ-ω turn
τρέφω (ϑρεφ) *nourish*
τρίβ-ω rub
τύφω (ϑυφ) *smoke*
ψύχ-ω cool

292. SECOND CLASS (*Lengthening Class*).

a. Mute-stems.
σήπω (ă) *rot*
τήκω (ă) *melt*
τρώγω (ă) *gnaw*
ἀλείφω (ĭ) *anoint*
λείπω (ĭ) *leave*
πείθω (ĭ) *persuade*
φείδομαι (ĭ) *spare*
φεύγω (ŭ) *flee*

b. Stems in υ.
ϑέω (ϑυ) *run*
νέω (νυ) *swim*
πλέω (πλυ) *sail*
πνέω (πνυ) *breathe*
ῥέω (ῥυ) *flow*
χέω (χυ) *pour*

293. THIRD CLASS (*Tau Class*).

ἅπτω (φ) mid. *touch*
βάπτω (φ) *dip, dye*
βλάπτω (β) *hurt*
ϑάπτω (φ) *bury*
ϑρύπτω (φ) *weaken*
καλύπτω (β) *cover*
κάμπ-τω bend
κλέπ-τω steal
κόπ-τω cut
κρύπτω (β, φ) *hide*
κύπ-τω stoop
ῥάπτω (φ) *sew*
ῥίπτω (φ) *throw*
σκάπτω (φ) *dig*
σκέπ-τομαι view
σκήπ-τω prop
σκώπ-τω jeer
τύπ-τω strike

294. FOURTH CLASS (*Iota Class*).

a. Lingual-stems with pres. in *σσω*.
ἁρμόττω fit together
βλίττω take honey
-πάσσω sprinkle
πλάσσω form
πτίσσω pound

b. Labial-stems.
πέσσω (π) *cook*
-νίζω (β) *wash hands*

c. Stems that vary.
παίζω (δ, γ) *sport*
σώζω (σω, σωδ) *save*

d. E-verbs of 4th class.
-ἵζω (ἰδ, ἱζε) *seat, sit*
ὄζω (οδ, οζε) *smell*
ὀφείλω (οφελ, οφειλε) *am obliged*
χαίρω (χαρ, χαιρε) *rejoice*

e. Second-tense verbs of the fourth class:

ea. Mute-stems.
ἀλλάσσω (γ) *exchange*
κηρύσσω (κ) *proclaim*
[*κλάζω*] (γγ) *make noise*
κράζω (γ) *cry*
μάσσω (γ) *knead*
ὀρύσσω (χ) *dig*
πλήσσω (γ) *strike*
πράσσω (γ) *do*
πτήσσω (κ) *cower*
σφάττω (γ) *slay*
τάσσω (γ) *arrange*
φρίσσω (κ) *am rough*
φυλάσσω (κ) *guard*
χέζω (δ) caco

eb. Liquid-stems.
ἅλ-λομαι leap
βάλ-λω throw
ἐγείρω (ε) *rouse, wake*
ϑάλ-λω flourish
-καίνω (ă) *kill*
κλίνω (ĭ) *cause to lean*
κτείνω (ε) *kill*
μαίνομαι (ă) *am mad*
ὀφείλω (ε) *am obliged*
[*σαίρω* (ă) *sweep*]
σπείρω (ε) *sow*
στέλ-λω send
σφάλ-λω make fall
φαίνω (ă) *show*
φθείρω (ε) *destroy*
χαίρω (ă) *rejoice*

f. Liquid-stems that reject ν in certain forms:

κλίνω (ῐ) *cause to lean*	κτείνω (ε) *kill*	τείνω (ε) *extend*
κρίνω (ῐ) *distinguish*	πλύνω (ῠ) *wash clothes*	κερδαίνω (ᾰ) *gain*

g. Vowel-stems: καίω (καυ) *burn*, κλαίω (κλαυ) *weep*, [δαίομαι] (δα) *divide.*

295. Fifth Class (*Nu Class*).

a. Stems which assume ν:

βαίνω (βα) *go*	πί-νω *drink*	δάκ-νω *bite*
ἐλαύνω (ελα) *drive*	τί-νω *pay back*	κάμ-νω *am weary*
φθά-νω *anticipate*	φθί-νω *perish*	τέμ-νω *cut*

b. Stems which assume αν:

αἰσθ-άνομαι *perceive*	βλαστ-άνω *sprout*	ὀλισθ-άνω *slip*
ἁμαρτ-άνω *err*	-δαρθ-άνω *sleep*	ὀσφρ-αίνομαι *smell*
αὐξ-άνω *increase*	-εχθ-άνομαι *am hated*	ὀφλ-ισκάνω *incur*

c. Stems which assume αν, with inserted nasal:

[θιγγάνω] (θιγ) *touch*	λανθάνω (λαθ) *lie hid*	πυνθάνομαι (πυθ) *inquire*
λαγχάνω (λαχ) *get by lot*	μανθάνω (μαθ) *learn*	τυγχάνω (τυχ) *happen*
λαμβάνω (λαβ) *take*		

d. Stems which assume νε:

βυ-νέω *stop up*	κυ-νέω *kiss*	ὑπισχνέομαι *promise*
ἱκ-νέομαι *come*		

e. Stems which assume νυ:

ea. Vowel-stems.	[ῥώ-ννυμι] *strengthen*	-κτίν-νυμι *kill*
κερά-ννυμι *mix*	στρώ-ννυμι *spread out*	μίγ-νυμι *mix*
κρεμά-ννυμι *hang*	[χρώ-ννυμι] *color*	-όλ-λυμι *destroy*
-πετά-ννυμι *expand*	eb. Consonant-stems.	ὄμ-νυμι *swear*
σκεδά-ννυμι *scatter*	-άγ-νυμι *break*	ὀμόργ-νυμι *wipe*
-ἕ-ννυμι *clothe*	ἄρ-νυμαι *win*	πήγ-νυμι *fix*
[κορέ-ννυμι] *satiate*	δείκ-νυμι *show*	πτάρ-νυμαι *sneeze*
σβέ-ννυμι *extinguish*	εἴργ-νυμι *shut in*	ῥήγ-νυμι *break*
ζώ-ννυμι *gird*	ζεύγ-νυμι *join*	στόρ-νυμι *spread out*

296. Sixth Class (*Sigma-Kappa Class*).

a. Vowel-stems.	ἀναβιώσκομαι *re-animate*	ἀν-ᾱλ-ίσκω *expend*
γηρά-σκω *grow old*	[βιβρώσκω] (βρο) *eat*	ἀμβλ-ίσκω *miscarry*
-διδράσκω (δρα) *run*	γιγνώσκω (γνο) *know*	εὑρ-ίσκω *find*
ἡβά-σκω *come to puberty*	[θρώσκω] (θορ, θρο) *leap*	στερ-ίσκω *deprive*
θνήσκω (θαν, θνα) *die*	τιτρώσκω (τρο) *wound*	ἀλέξω (αλεκ) *ward off*
ἱλά-σκομαι *propitiate*	κυ-ΐσκομαι *conceive*	διδάσκω (διδαχ) *teach*
μιμνήσκω (μνα) *remind*	μεθύ-σκω *make drunk*	μίσγω (μιγ) *mix*
πιπράσκω (πρα) *sell*		πάσχω (παθ) *suffer*
φά-σκω *say*	b. Consonant-stems.	χάσκω (χαν) *gape*
ἀρέ-σκω *please*	ἁλ-ίσκομαι *am taken*	

297. Seventh Class (*Epsilon Class*).

γαμ-έω *marry*	δοκ-έω *seem, think*	ὠθ-έω *push*
[γηθ-έω] *rejoice*		

298. Eighth Class (*Reduplicating Class*).

a. For verbs in μι of the eighth class, see 273.

b. Verbs in ω:

γίγνομαι (γεν) *become*	πίπτω (πετ) *fall*	[τιτράω] (τρα) *bore*
ἴσχω (σεχ) *hold*	τίκτω (τεκ) *beget, bear*	

299. Ninth Class (*Residual Class*).

a. Defective verbs:

δι (δέδοικα, δέδια) *fear*	ιδ (οἶδα) *know*	πα (πέπᾱμαι) *possess*
ερ (ἐρῶ, εἴρηκα) *say*	ικ (ἔοικα) *seem like*	τλα (ἔτλην) *endure*
ηθ (εἴωθα) *be accustomed*		

b. Mixed verbs:

αἱρέ-ω (ἑλ) *take*	ὁρά-ω (ιδ, οπ) *see*	φέρ-ω (οι, ενεκ) *bear*
ἔρχ-ομαι (ελυθ) *go, come*	τρέχω (θρεχ, δρεμ) *run*	ὠνέ-ομαι (πρια) *buy*
ἐσθί-ω (εδ, φαγ) *eat*		

SPECIAL FORMATION OF VERBS.

Alphabetical List.

300. The following list contains a number of verbs, beside those included in the foregoing classified list: thus, especially,

a. verbs which have some irregularity in augment or reduplication:

b. verbs of which the active voice has no future, the future middle being used instead:

c. verbs without an active voice, in which the middle has no aorist, the aor. pass. being used instead (passive deponents, 284):

with a few others, inserted on account of various peculiarities.

The list gives the Attic inflection (tense-systems) of the verbs included in it. But other forms are introduced to some extent. Those enclosed in [ ], or marked *n. a. pr.*, are not used in Attic prose. The letters *n. a.* (not Attic, in prose or poetry), — *r.* (rare), *r. a.* (rare in Attic), *r. a. pr.* (rare in Attic prose), — *po.* (poetic), — *l.* (late, after the proper Attic period), — are added to some forms to mark the extent of their use. Forms which occur in comic dialogue are, in general, regarded as belonging to the language of Attic prose. The existence of a future in Attic is often inferred from that of a first aorist.

Where the forms are arranged in columns, the *future system* stands in the *first* column, the *aorist systems* in the *second*, the *perfect systems* in the *third*, and the *passive systems* in the *fourth*.

As to verbs not included in the list, the learner may seek for their forms in the lexicon, or construct them from the stem, by applying the rules for tense-formation (250–64).

aa. ἄγᾰ-μαι (1) *admire* (274 d): aor. ἠγάσθην (291 b. 284), ἠγασάμην r. a. pr.
ab. ἀγγέλ-λω (4) *announce.* [2 aor. ἤγγελον, ἠγγελόμην, ἠγγέλην, late?]
ἀγγελῶ ἤγγειλα ἤγγελκα, ἤγγελμαι ἠγγέλθην
ac. ἀγείρω (4, αγερ) *gather.* See 207. 740 ac.
ἀγερῶ ἤγειρα [ἀγήγερμαι n. a. ἠγέρθην n. a.]
ad. ἄγ-νυ-μι (5) *break:* in prose, only κατάγνυμι. See 201. 208.
-άξω -έᾱξα -έᾱγα (289) -εάγην
ae. ἄγ-ω (1) *lead.* (1 aor. ἦξα r., 2 pf. later ἀγήοχα very irreg.)
ἄξω (282) ἤγαγον (254 a) ἦχα (257 e), ἦγμαι ἤχθην
af. ᾄδ-ω (1) *sing:* contracted from ἀείδ-ω n. a. pr.
ᾄσομαι (281) ᾖσα ᾖσμαι ᾔσθην
ag. αἰδέ-ομαι (1) *feel shame:* (ᾐδεσάμην in Att. prose *pardoned.*)
αἰδέσομαι ᾐδεσάμην ᾔδεσμαι (212 a. 218) ᾐδέσθην (284)
ah. αἰνέ-ω (1) *praise:* simple verb r. a. pr.
αἰνέσω (212 a) ᾔνεσα ᾔνεκα, ᾔνημαι (212) ᾐνέθην
ai. αἱρέω (9, αἱρε, ἑλ) *take,* mid. *choose.* See 201.
αἱρήσω εἷλον (ἕλω etc.) ᾕρηκα, ᾕρημαι ᾑρέθην (cf. 212 a)
aj. αἴρω (4, ᾰρ) *take up, bear away:* contr. fr. ἀείρω (ἄερ) n. a. pr., cf. 22.
ἀρῶ (ᾰ) ἦρα (253 c) ἦρκα, ἦρμαι ἤρθην
ak. αἰσθ-άν-ομαι (5) *perceive.* also αἴσθ-ομαι (1) r. See 217.
αἰσθήσομαι ᾐσθόμην ᾔσθημαι
al. ἀΐ-ω (1, ᾱῐ) *hear;* in Att. pr. ἐπ-αΐω, impf. ᾄϊον (ᾱ): [aor. ἐπήϊσα n. a.]
am. ἀκέομαι (1) *heal.* See 212 a.
ἀκέσομαι ἠκεσάμην [ἠκέσθην l.]
an. ἀκού-ω (1) *hear.* See 281. 207. 200. 214. 218.
ἀκούσομαι ἤκουσα ἀκήκοα, [ἤκουσμαι l.] ἠκούσθην
ao. ἀκροά-ομαι (1) *listen to.* See 212.
ἀκροάσομαι ἠκροᾱσάμην [ἠκρόᾱμαι l. ἠκροάθην l.]
ap. ἀλαλάζω (4, -γ) *raise the war-cry:* fut. ἀλαλάξομαι (281), aor. ἠλάλαξα.
aq. ἀλά-ομαι (1) *wander:* [aor. p. ἠλήθην (284).]
ar. ἀλείφω (2, αλιφ) *anoint.* See 207. (2 aor. p. ἠλίφην r.)
ἀλείψω ἤλειψα ἀλήλιφα, ἀλήλιμμαι ἠλείφθην
as. ἀλέξω (6, for αλεκ-σκ-ω) *ward off:* act. rare in prose.
ἀλέξομαι ἠλεξάμην
at. ἀλέ-ω (1) *grind.* See 252 e. 212 a. 218. 207.
(ἀλέσω) ἀλῶ ἤλεσα [ἀλήλεκα l.] -εσμαι [ἠλέσθην l.]
au. ἁλ-ίσκ-ομαι (6, ἁλ, ἁλο, 217 a) *am taken:* used as pass. to αἱρέω.
ἁλώσομαι ἑάλων (201) ἑάλωκα (208)
or ἥλων (279 l) or ἥλωκα
av. ἀν-ᾱλ-ίσκ-ω (6, αν-αλ, αν-αλο) *expend.* also ἀνᾱλό-ω.
ἀναλώσω ἀνᾱ́λωσα ἀνᾱ́λωκα, ἀνᾱ́λωμαι ἀνᾱλώθην
ἀνήλωσα (199 a) ἀνήλωκα, ἀνήλωμαι ἀνηλώθην
aw. ἀλλάσσω (4, -γ) *exchange.* See 184. 257 e. aor. p. ἠλλάχθην
ἀλλάξω ἤλλαξα ἤλλαχα, ἤλλαγμαι ἠλλάγην

ax. ἅλ-λομαι (4) *leap*: fut. ἁλοῦμαι, aor. ἡλάμην (253 c), ἡλόμην r. a.

ay. ἁμαρτ-άν-ω (5) *err*. See 217. 281.
ἁμαρτήσομαι ἥμαρτον ἡμάρτηκα, -ημαι ἡμαρτήθην

az. ἀμβλ-ίσκ-ω (6, αμβλ, αμβλο, 217 a) *miscarry*. [also ἐξ-αμβλό-ω.]
ἀμβλώσω ἤμβλωσα ἤμβλωκα, ἤμβλωμαι [ἠμβλώθην l.]

ba. ἁμιλλά-ομαι *contend*: fut. -ήσομαι, [pf. ἡμίλλημαι,] aor. ἡμιλλήθην (284).

bb. [ἀμπέχω (for αμφ[ι]-εχω, 40 b. 37) *put around*; also ἀμπίσχω:]
mid. ἀμπέχομαι [and ἀμπ-ισχ-νέ-ομαι (5)] *have on*. Fut. ἀμφέξω, aor. ἤμπι-σχον (202 c), inf. ἀμπι-σχεῖν. Cf. ἔχω fd, ἴσχω gg.

bc. ἀμύνω (4, αμῠν) *ward off*: fut. ἀμυνῶ, aor. ἤμῡνα.

bd. ἀμφισβητέ-ω (1) *debate*: by augm. ἠμφισβ- or ἠμφεσβ- (202 c, d).
ἀμφισβητήσω ἠμφισβήτησα ἠμφισβητήθην

be. ἀναίνομαι (4, ἀνᾰν) *refuse*: [aor. ἠνηνάμην.]

— ἀν-οίγ-ω, see οἴγω iw.

bf. ἀν-ορθό-ω (1) *set upright*, reg.: in comp. with ἐπί, has double augm.
ἐπανορθώσω ἐπηνώρθωσα ἐπηνώρθωμαι (209) ἐπηνωρθώθην

bg. ἀπ-αντά-ω (1) *meet*. See 281. (ἀντά-ω n. a. pr.)
ἀπαντήσομαι ἀπήντησα ἀπήντηκα, [-ημαι l. ἀπηντήθην l.]

bh. ἀνύ-ω (1) *achieve*. Att. also ἀνύτω or ἁνύτω (cf. 222).
ἀνύσω (212 a) ἤνυσα ἤνυκα, ἤνυσμαι [ἠνύσθην n. a.]

bi. ἀπο-λαύ-ω (1) *enjoy*. See 281.
ἀπολαύσομαι ἀπέλαυσα ἀπολέλαυκα, [-(σ)μαι l. ἀπελαύσθην l.]

bj. ἅπτω (3, ἁφ) *fasten*, *kindle*, mid. *touch*.
ἅψω ἧψα ἧμμαι ἥφθην

— αρ, see αἴρω aj. — for 2 pf. ἄρᾱρα (even in Xen.), see ἀραρίσκω 740 bl.

bk. ἄρδ-ω (1) *water*: [aor. ἦρσα Hd.]

bl. ἀρέ-σκ-ω (6) *please*. See 212 a. 218.
ἀρέσω ἤρεσα [ἀρήρεκα l. ἠρέσθην]

bm. ἀρκέ-ω (1) *suffice*. See 212 a. 218.
ἀρκέσω ἤρκεσα [ἤρκεσμαι l. ἠρκέσθην l.]

bn. ἁρμόττω (4) *fit together*: see 223 b. also ἁρμόζω (ἁρμοδ) r. a. pr.
ἁρμόσω ἥρμοσα ἥρμοκα, ἥρμοσμαι ἡρμόσθην

bo. ἀρνέ-ομαι (1) *deny*. See 284. (aor. m. ἠρνησάμην r. a. pr.)
ἀρνήσομαι ἤρνημαι ἠρνήθην

bp. ἄρ-νῠ-μαι (5, ἄρ) *win*, mostly poetic: [fut. ἀροῦμαι, 2 aor. ἠρόμην.]

bq. ἀρό-ω (1) *plough*. See 212 a. In Attic prose only pr. impf.
[ἀρόσω ἤροσα ἀρήρομαι n. a. ἠρόθην]

br. ἁρπάζω (4, ἁρπαδ) *seize*. Fut. act. r. a. pr.
ἁρπάσομαι ἥρπασα ἥρπακα, ἥρπασμαι ἡρπάσθην
n. Forms from st. ἁρπαγ (ἁρπάξω, etc.: 2 aor. p. ἡρπάγην) n. a.

bs. ἀρύ-ω (1) *draw water*; Att. ἀρύτω (cf. 222): aor. ἤρυσα (212 a).

bt. ἄρχ-ω (1) *rule*, *begin* (before others), mid. *begin* (one's own action).
ἄρξω ἦρξα ἦρχα, ἦργμαι ἤρχθην (282)

bu. ᾄσσω (4, ᾳκ) *rush* (contr. fr. ἀΐσσω r. a. pr.): fut. ᾄξω, aor. ᾖξα.

bv. *αὐξ-άν-ω* (5) *increase.* also *αὔξ-ω* (1). See 217.
αὐξήσω *ηὔξησα* *ηὔξηκα, ηὔξημαι* *ηὐξήθην*

bw. *ἄχθ-ομαι* (1) *am vexed:* fut. *ἀχθέσομαι* (291 d, b), aor. *ἠχθέσθην* (284).

bx. *βαδίζω* (4, *βαδιδ*) *go.* See 281. 252 f.
βαδιοῦμαι *ἐβάδισα* [*βεβάδικα* l.]

by. *βαίνω* (5, for *βα-ν-ι-ω*, 229) *go.* For fut. and 1 aor. act., see 740 bt.
βήσομαι (281) *ἔβην* (279 a) *βέβηκα*(280),*βέβαμαι*, *ἐβάθην* (212 a)
n. Of the *simple* verb, the Attic prose has only pres. and perf. active. *βέβαμαι*, *ἐβάθην* are *never* found simple.

bz. *βάλ-λω* (4) *throw.* See 215. 256 e.
βᾰλῶ *ἔβᾰλον* *βέβληκα, βέβλημαι* *ἐβλήθην*

ca. *βάπτω* (3, *βαφ*) *dip, dye.*
βάψω *ἔβαψα* *βέβαμμαι* *ἐβάφην*

cb. *βιβάζω* (4, *βιβαδ*) *make go.* See 252 e. Simple verb n. a. pr.
βιβῶ (*-άσω*) *ἐβίβασα* [*βεβίβασμαι* l. *ἐβιβάσθην* l.]

cc. [*βιβρώσκω* (6, *βρο*, 229) *eat.*] defective parts supplied from *ἐσθίω* ew.
[*βρώσομαι* l. *ἔβρωσα* l.] *βέβρωκα, βέβρωμαι* [*ἐβρώθην* n. a.]

cd. *βι-ό-ω* (1) *live:* pres., and 1 aor. (*ἐβίωσα*), r. a.
βιώσομαι (281) *ἐβίων* (279 m) *βεβίωκα, βεβίωμαι* [*to life.*
n. *ἀνα-βιώσκομαι*(6), aor. *ἀν-εβίων* *came to life*, but *ἀν-εβιωσάμην* *brought*

ce. *βλάπτω* (3, *βλαβ*) *hurt.* See 257 e. aor. p. *ἐβλάφθην*
βλάψω *ἔβλαψα* *βέβλαφα, βέβλαμμαι* *ἐβλάβην*

cf. *βλαστ-άν-ω* (5) *sprout.* Redupl. *βε-* or *ἐ-* (205 a, b).
[*βλαστήσω*] *ἔβλαστον* (*β*)*εβλάστηκα* (217)

cg. *βλέπ-ω* (1) *look, see.*
βλέψω *ἔβλεψα* *βέβλεφα*, [*-μμαι* l. *ἐβλέφθην* l.]

ch. *βλίττω* (4) *take the honey;* see 223 b: aor. *ἔβλισα.*

ci. *βοά-ω* (1) *shout:* fut. *βοήσομαι* (281), aor. *ἐβόησα.* Perf. and pass. late.

cj. *βόσκ-ω* (1) *feed* trans., mid. intrans.: fut. *βοσκήσω* (217).

ck. *βούλ-ομαι* (1) *wish.* See 198 a. 217.
βουλήσομαι *βεβούλημαι* *ἐβουλήθην* (284)

cl. *βρέχ-ω* (1) *wet.* [2 aor. p. *ἐβράχην* (264 e) n. a.]
βρέξω *ἔβρεξα* *βέβρεγμαι* *ἐβρέχθην*

— *βρο*, see *βιβρώσκω* cc.

cm. *βῡ-νέ-ω* (5) *stop up:* Attic only in comedy.
βύσω *ἔβῡσα* *βέβυσμαι* (218) [*ἐβύσθην* l.]

— *γα* (*γίγνομαι*), see 280 c.

cn. *γαμ-έ-ω* (7) *marry*, uxorem duco, mid. nubo.
γαμῶ *ἔγημα* *γεγάμηκα, -ημαι* [*ἐγαμήθην* l.]

co. *γελά-ω* (1) *laugh.* See 281. 212 a. 218.
γελάσομαι *ἐγέλασα* [*γεγέλασμαι* l.] *ἐγελάσθην*

cp. *γέμ-ω* (1) *am full:* only pr. impf.

— *γεν*, see *γίγνομαι* cs.

cq. *γηθ-έ-ω* (7) *rejoice*, poetic: in prose only 2 pf.
γηθήσω n. a. *ἐγήθησα* n. a. *γέγηθα* *am glad*

cr. *γηρά-σκ-ω* (6) or *γηρά-ω* (1) *grow old:* 2 aor. inf. *γηρᾶναι* (279 b).
γηράσω *ἐγήρᾱσα* *γεγήρᾱκα am old*

cs. *γίγνομαι* (8, *γεν*) *become:* also *γίνομαι* (16) less freq. in Att.
γενήσομαι *ἐγενόμην* *γέγονα* (280 c) *have become, have been*
γεγένημαι (217) *ἐγενήθην* r. a.

ct. *γιγνώσκω* (6, *γνο*, 229) *know:* also *γῑνώσκω* (16) less freq. in Att.
γνώσομαι (281) *ἔγνων* (279 n) *ἔγνωκα, ἔγνωσμαι* *ἐγνώσθην* (218)

cu. *γλίχ-ομαι* (1) *desire:* only pr. impf.

cv. *γλύφ-ω* (1) *grave.* Redupl. *γε-* or *ἐ-* (205 a, b).
[*γλύψω* l. *ἔγλυψα* n. a.] (*γ*)*έγλυμμαι* [*ἐγλύφην* l.]

cw. *γράφ-ω* (1) *write.*
γράψω *ἔγραψα* *γέγραφα, γέγραμμαι* *ἐγράφην*

cx. [*δαίομαι* (4, *δα*, 294 g) *divide:* fut. *δάσομαι*,] aor. *ἐδασάμην.*

cy. *δάκ-ν-ω* (5) *bite.* See 213.
δήξομαι (281) *ἔδακον* *δέδηγμαι* *ἐδήχθην*

cz. *κατα-δαρθ-άν-ω* (5) *sleep soundly:* 2 aor. *-έδαρθον*, pf. *-δεδάρθηκα* (217).

da. *δείκ-νυ-μι* (5) *show.* See 257 e.
δείξω *ἔδειξα* *δέδειχα, δέδειγμαι* *ἐδείχθην*

db. *δέρ-ω* (1) *flay.* Att. also *δαίρω* (4).
δερῶ *ἔδειρα* *δέδαρμαι* (258 a) *ἐδάρην* (264 e)

dc. *δέχ-ομαι* (1) *receive.*
δέξομαι *ἐδεξάμην* *δέδεγμαι* *ἐδέχθην* r. a.

dd. *δέ-ω* (1) *bind.* See 251 b. 291 ba. Fut. pf. *δεδήσομαι.*
δήσω *ἔδησα* *δέδεκα, δέδεμαι* *ἐδέθην*

de. *δέ-ω* (1) *need*, mid. *want, entreat.* Impers. *δεῖ it is necessary.*
δεήσω (217) *ἐδέησα* *δεδέηκα, δεδέημαι* *ἐδεήθην* (283)

df. *δι* (9), *δει* (213), *δοι* (211 a), *fear.*
δείσομαι (281) *ἔδεισα* *δέδοικα, δέδια* (280 e), *fear*

dg. *διαιτά-ω* (1) *arbitrate*, mid. *lead a life:* impf. (*ἐ*)*διῄτων.*
διαιτήσω (*ἐ*)*διῄτησα* *δεδιῄτηκα, -ημαι* (*ἐ*)*διῃτήθην* (283)
n. The forms with augm. *ἐ-* (as *ἐδιῄτων*) are used only in comp.

dh. *διδάσκω* (6, for *διδαχ-σκ-ω*) *teach.*
διδάξω *ἐδίδαξα* *δεδίδαχα, -γμαι* *ἐδιδάχθην*

di. *δίδημι* (8, *δε*) r. a. pr. = *δέ-ω bind:* like *τίθημι*, but only pr. impf.

dj. *διδράσκω* (6, *δρα*) *run:* used only in comp. See 229.
-δράσομαι (281) *-έδρᾱν* (279 c) *-δέδρᾱκα*

dk. *δίδωμι* (8, *δο*) *give.* See 188. 192.
δώσω *ἔδωκα* *δέδωκα, δέδομαι* *ἐδόθην* (212 a)

dl. *διψά-ω* (1) *thirst;* for contr., see 251 c.: fut. *διψήσω*, aor. *ἐδίψησα.*

dm. *δοκ-έ-ω* (7) *seem, think.* Poetic or late are fut., aor., etc., from *δοκε.*
δόξω *ἔδοξα* *δέδογμαι* (*ἐδόχθην* r. a.)

— *δρα*, see *διδράσκω* dj. — *δραμ, δρομ*, see *τρέχω* nf.

dn. *δρά-ω* (1) *do.* See 218: but pf. *δέδρᾱσμαι* r.
δράσω *ἔδρᾱσα* *δέδρᾱκα, δέδρᾱμαι* *ἐδράσθην*

do. δύνα-μαι (1) *am able*. See 274 e. 198 a. (Less common aor. ἐδυνάσθην.)
δυνήσομαι δεδύνημαι ἐδυνήθην (284)

dp. δύ-ω (1) *pass under*, *take on* (288 d. 194): also δύ-ν-ω (5).
δύσω ἔδῦσα, ἔδῦν δέδῦκα, δέδῠμαι ἐδύθην (291 ba)

— ἑ, see ἵημι gc : ἕννυμι ei.

dq. ἐά-ω (1) *permit*. See 201. 208.
ἐάσω εἴᾱσα εἴᾱκα, εἴᾱμαι εἰάθην

dr. ἐγγυά-ω *engage* : by augm. ἠγγυ- or ἐνεγυ- (pf. ἐγγεγυ-), 203 b.
ἐγγυήσω ἠγγύησα ἠγγύηκα, ἠγγύημαι ἠγγυήθην

ds. ἐγείρω (4, εγερ) *rouse*, *wake* (289), mid. *wake* intrans.
ἐγερῶ ἤγειρα ἐγρήγορα, ἐγήγερμαι ἠγέρθην
n. For redupl., see 207. 2 aor. m. ἠγρόμην (cf. 254 a), inf. ἔγρεσθαι.

— εδ, εδ-ο, εδ-ε-σ, see ἐσθίω ew.

dt. καθ-έζομαι (4, ἑδ) *sit down*, impf. ἐκαθεζόμην (202 c) usu. as aor.
καθεδοῦμαι (for -εσομαι, 217. 252 e) See ἵζω gb.

du. ἐθέλ-ω and θέλ-ω (1) *wish* : see 217. Augmented forms always have ἠ-.
(ἐ)θελήσω ἠθέλησα ἠθέληκα

dv. ἐθίζω (4, εθιδ) *accustom*. See 201. 208. 186.
ἐθιῶ εἴθισα εἴθικα, εἴθισμαι εἰθίσθην

— εἶδον, see ὁράω jg. — εἰδώς (οἶδα), see 280 f.

dw. εἰκάζω (4, εικαδ) *conjecture*. εἰκ- *may* become ᾐκ- by augm. or redupl.
εἰκάσομαι εἴκασα εἴκασμαι εἰκάσθην

dx. εἴκ-ω (1) *yield* : fut. εἴξω, aor. εἶξα.

— εἰκώς (ἔοικα), see 280 g. — εἶμι (1, ι) *go*, see 275.

— εἰμί (1, εσ) *am*, see 277. — εἶπον, see ερ eo.

dy. εἴργ-νυ-μι (5) *shut in*. (also εἴργ-ω l. ; but εἴργ-ω *shut out*.)
εἴρξω εἶρξα, p. ἕρξας εἶργμαι εἴρχθην

dz. -είρω (4, ερ, orig. σερ) *join* : aor. -εἶρα, pf. -εἶρκα (for ε-ερκα).

— εἴωθα, see ηθ fn.

ea. ἐκκλησιάζω (4, -δ) *hold assembly* : by augm. ἠκκλησ- or ἐξεκλησ- (203 b).
ἐκκλησιάσω ἐξεκλησίασα

— ἑλ (εἷλον), see αἱρέω ai.

eb. ἐλαύνω (5, for ελα-νυ-ω) *drive*. (also ἐλά-ω po.) See 212 a. 252 e. 207.
ἐλῶ (-άσω) ἤλασα ἐλήλακα, ἐλήλαμαι ἠλάθην

ec. ἐλέγχ-ω (1) *convict*. See 207. 174.
ἐλέγξω ἤλεγξα ἐλήλεγμαι (260 b) ἠλέγχθην

— ελθ, ελυθ, ελευθ, see ἔρχομαι ev.

ed. ἑλίσσω (4, ἑλικ) *wind*. (also εἱλίσσω.) See 201. 208.
ἑλίξω εἵλιξα [εἵλιγμαι] εἱλίχθην

ee. ἕλκ-ω (1) *draw*. Most forms from stem ἑλκυ. See 212 a. 218.
ἕλξω εἵλκυσα εἵλκυκα, εἵλκυσμαι εἱλκύσθην

ef. ἐμέ-ω (1) *vomit* : fut. ἐμέσω, ἐμοῦμαι, 252 e, aor. ἤμεσα (212 a).

eg. ἐναντιό-ομαι (1) *oppose*. See 203 b. 284.
ἐναντιώσομαι ἠναντίωμαι ἠναντιώθην

— ενεκ, ενεγκ, see φέρω nt.

eh. ἐνθυμέ-ομαι (1) *consider*. See 284.
ἐνθυμήσομαι ἐντεθύμημαι ἐνεθυμήθην

ei. ἕ-ννυ-μι (5, orig. st. Fεσ) *clothe*: simple verb poetic. See 252 e.
ἀμφιῶ (-έσω) ἠμφίεσα ἠμφίεσμαι (202 c. 209)

ej. ἐνοχλέω (1) *harass*. See 202 d.
ἐνοχλήσω ἠνώχλησα ἠνώχληκα, -ημαι [ἠνωχλήθην n. a.]

— ἔοικα, ἐῴκειν, see 280 g.

ek. ἑορτάζω (4, -δ) *keep festival*, impf. ἑώρταζον (f. ἡορτ., 14 b), aor. ἑώρτασα.

el. ἐπίστα-μαι (1) *know*, see 274 f: fut. ἐπιστήσομαι, aor. ἠπιστήθην (284).

em. ἕπ-ομαι (1, orig. st. σεπ) *follow*; impf. εἱπόμην (201): fut. ἕψομαι.
2 aor. ἑσπόμην (σπῶμαι, σποίμην, etc.) for ε-σ(ε)π-ομην, with irreg. *h*.

en. περι-έπ-ω (1, σεπ); impf. -εῖπον, fut. -έψω, [aor. -έσπον, pass. -έφθην.]

eo. ερ, ῥε, (9,) *say*: aor. from stem ειπ.
ἐρῶ εἶπον, εἶπα εἴρηκα, εἴρημαι, (205 c) ἐῤῥήθην
n. The pr. impf. are supplied by λέγω, φημί, or ἀγορεύω. — ερ, ῥε, for orig. Fερ, Fρε (256 e): εἴρηκα for FεFρηκα, ἐῤῥήθην for εFρηθην. — εἶπον for ε-επον, orig. Fε-Fεπ-ον, with redupl., cf. 254 a; impv. εἰπέ (247 b). — εἶπα, without tense-sign, cf. 253 a.

ep. ἐρά-ω (1) *love*: aor. p. ἠράσθην (212 a. 218) in active sense.

eq. ἐργάζομαι (4, εργαδ) *work*. See 201. 208.
ἐργάσομαι εἰργασάμην εἴργασμαι εἰργάσθην

er. ἐρείδ-ω (1) *prop*. See 207. [pf. also ἤρεικα, ἤρεισμαι, n. a.]
ἐρείσω ἤρεισα [ἐρήρεικα l.,-σμαι n.a. ἠρείσθην]

— ἔρξας, see εἴργνυμι dy.

es. [ἔρ-ομαι (1) *ask*:] fut. ἐρήσομαι (217), 2 aor. ἠρόμην.
n. Pr. impf., not used in Attic, supplied from ἐρωτάω.

et. ἕρπ-ω (1) *creep*; see 201: aor. εἵρπυσα (212 a) from st. ἑρπυ (cf. ee).

eu. ἔῤῥ-ω (1) *go* (to harm). See 217. Att. mostly in comedy.
ἐῤῥήσω ἤῤῥησα ἤῤῥηκα

ev. ἔρχ-ομαι (9, ερχ, ελυθ) *go, come*. See 213.
ἐλεύσομαι ἦλθον (214) ἐλήλυθα (207)
n. Fut., in Att. prose, εἶμι (275 a). 2 aor. impv. ἐλθέ (247 b).

— εσ, see εἰμί (277).

ew. ἐσθί-ω (9, εσθι, εδ, φαγ) *eat*. For perfects, see 207. 217. 218.
ἔδομαι (252 h) ἔφαγον ἐδήδοκα, ἐδήδεσμαι ἠδέσθην
n. ἐσθί-ω, from ἔσθ-ω (Hm., cf. 223), and this from ἔδ-ω (Hm., 739).

ex. ἑστιά-ω (1) *entertain*. See 201. 208.
ἑστιάσω εἱστίασα εἱστίακα, εἱστίαμαι εἱστιάθην

ey. καθ-εύδ-ω (1) *sleep*; see 202 c. 217: fut. καθευδήσω. (εὕδω r. a. pr.)

ez. εὐλαβέ-ομαι (2) *am cautious*: fut. -ήσομαι, aor. -ήθην (284).

fa. εὑρ-ίσκ-ω (6) *find*. See 217.
εὑρήσω εὗρον (247 b) εὕρηκα, εὕρημαι εὑρέθην (212 a)

fb. εὔχ-ομαι (1) *pray, vow*.
εὔξομαι ηὐξάμην ηὖγμαι

fc. *ἀπ-εχθ-άν-ομαι* (5) *am hated;* see 217. (*ἔχθ-ω hate*, po.)
ἀπεχθήσομαι *ἀπηχθόμην* *ἀπήχθημαι*

fd. *ἔχ-ω* (1, *σεχ*) *have, hold;* impf. *εἶχον* (201). also *ἴσχω* (8).
ἕξω, σχήσω *ἔσχον* *ἔσχηκα, ἔσχημαι* [*ἐσχέθην* n. a.]
n. From stem *σεχ* came *ἑχ* (34 a) in *ἕξω*, and *εχ* (37 d) in *ἔχω*: also *σχ* (214) in *ἔσχον*, and *σχε* (217) in *σχήσω, ἔσχηκα*, etc. *σχε* appears even in 2 aor. subj. *σχῶ* (= *σχέ-ω*), opt. *σχοίην*, impv. *σχέ-ς* (cf. 279 i).

fe. *ἀν-έχ-ομαι* (see fd.) *endure;* impf. *ἠνειχόμην* (202 d): fut. *ἀνέξομαι*, [*ἀνασχήσομαι*,] 2 aor. *ἠνεσχόμην*, [*ἀνεσχόμην*.]

ff. *ἕψ-ω* (1) *boil, cook.* See 217.
ἑψήσω *ἥψησα* *ἥψημαι* [*ἡψήθην* n. a.]

fg. *ζά-ω* (1) *live;* see 251 c: fut. *ζήσω*. (aor. and pf. supplied from *βιόω*.)

fh. *ζεύγ-νυ-μι* (5, *ζυγ, ζευγ*, 229) *join.* (aor. p. *ἐζεύχθην* r. a. pr.)
ζεύξω *ἔζευξα* *ἔζευγμαι* *ἐζύγην*

fi. *ζέ-ω* (1) *boil;* see 212 a. 218: fut. *ζέσω*, aor. *ἔζεσα*, v. *ζεστός*.

fj. *ζώ-ννυ-μι* (5) *gird.* See 218.
ζώσω *ἔζωσα* [*ἔζωκα* l.] *ἔζωσμαι* [*ἐζώσθην* l.]

fk. *ἡβά-σκ-ω* (6) *come to puberty:* *ἡβά-ω* (1) *am at puberty.*
ἡβήσω *ἥβησα* *ἥβηκα*

fl. *ἡγέ-ομαι* (1) *lead, think.* (aor. p. *ἡγήθην* r.)
ἡγήσομαι *ἡγησάμην* *ἥγημαι*

fm. *ἥδ-ομαι* (1) *am pleased:* aor. p. *ἥσθην* (284), fut. *ἡσθήσομαι*.

fn. *ηθ* (9): 2 pf. *εἴωθα* (208. 211 b) *am accustomed*, plup. *εἰώθειν*.

fo. *ἥκ-ω* (1) *am come;* impf. *ἧκον had come, came:* fut. *ἥξω*.

— *ἧμαι* (1, *ἡσ*) *sit;* see 278.

— *ἠμί* (1, *α*) *say;* impf. *ἦν, ἦ*: see 274 a.

fp. *θάλ-λω* (4) *flourish:* 2 pf. *τέθηλα* (257 c) as pres.

— *θαν*, see *θνήσκω* fv.

fq. *θάπτω* (3, *θαφ*) *bury.* See 37 c.
θάψω *ἔθαψα* *τέθαμμαι* *ἐτάφην*

fr. *θαυμάζω* (4, -δ) *admire.* See 281.
θαυμάσομαι *ἐθαύμασα* *τεθαύμακα* [-*σμαι* l.] *ἐθαυμάσθην*

— *θε*, see *τίθημι* mv. — *θέλ-ω* (1), see *ἐθέλω* du.

fs. *θέω* (2, *θυ*) *run;* see 221: fut. *θεύσομαι*.

ft. [*θιγγάνω* (5, *θιγ*) *touch;* see 224 c: fut. *θίξομαι*,] 2 aor. *ἔθιγον*.

fu. *θλίβ-ω* (1) *press.* [2 aor. p. *ἐθλίβην* l.]
θλίψω *ἔθλιψα* [*τέθλιφα, -μμαι*, l.] *ἐθλίφθην*

fv. *θνήσκω* (6, *θαν, θνα*, 215) *die:* used also as pass. of *κτείνω kill.*
ἀπο-θανοῦμαι *ἀπ-έθανον* *τέθνηκα* (280 d) *am dead*
n. [*θανοῦμαι, ἔθανον*, po.] fut. pf. *τεθνήξω* (263 b).

— *θορ*, see *θρώσκω* fy. — *θράσσω* (*θραχ*), see *ταράσσω* mn.

fw. *θραύ-ω* (1) *break.* See 218.
θραύσω *ἔθραυσα* *τέθραυ·μαι, -σμαι* *ἐθραύσθην*

— *θρεφ* see *τρέφω* ne. — *θρεχ*, see *τρέχω* nf.

fx. θρύπτω (3, θρυφ) *break down, weaken.* See 37 c. 740 fr.

θρύψω [ἔθρυψα n. a.] τέθρυμμαι [ἐθρύφθην l.]

fy. [θρώσκω (6, θορ, θρο, 215) *leap:* fut. θοροῦμαι,] 2 aor. ἔθορον.

fz. θυμό-ομαι (1) *am enraged.* See 284.

[θυμώσομαι] τεθύμωμαι ἐθυμώθην

— θυφ (τέθυμμαι), see τύφω nn.

ga. θύ-ω (1) *offer.* See 291 ba.

θύσω ἔθυσα τέθυκα, τέθυμαι ἐτύθην (264 d)

— ι, see εἶμι (275).—ιδ (εἶδον), see ὁράω jg.—ιδ (εἰδώς), see οἶδα 280 f.

gb. ἵζω (4, ἱδ, ἱζ, ἱζε, 217) *seat, sit,* mid. *sit:* in prose usu. καθ-ίζω, impf. ἐκάθιζον (202 c), fut. (καθίσω) καθιῶ (252 f), and καθιζήσομαι, aor. ἐκάθισα or καθῖσα.—pres. also καθ-ιζ-άν-ω (5) and καθ-έζομαι dt.—n. ἵζω appears to be for σι-σ(ε)δ-ω (cf. πίπτω kk); and -εζόμην (which is gen. used as aor.), for σε-σ(ε)δ-ομην, 2 aor. with redupl. and syncope (254 a). Pres. -ἕζομαι was prob. a later formation.

gc. ἵημι (8, ἑ) *send.* See 227. 273 a. (pf. a. m., aor. p., only in comp.)

ἥσω ἧκα (271) εἷκα, εἷμαι εἵθην (201)

— ικ (εἰκώς), see ἔοικα 280 g.

gd. ἱκ-νέ-ομαι (5) *come:* simple verb r. a. pr.

ἵξομαι ἱκόμην (199) ἷγμαι (206)

ge. ἱλά-σκ-ομαι (6) *propitiate.* See 212 a. 218.

ἱλάσομαι ἱλασάμην ἱλάσθην

gf. ἵστημι (8, στα) *set.* See 227. 273 d: for meaning, 288 a.

στήσω ἔστησα, ἔστην ἕστηκα, ἕστᾰμαι ἐστᾰθην

n. Plup. ἑστήκειν or εἱστήκειν, fut. pf. ἑστήξω (263 b).

gg. ἴσχω (8, σεχ) *hold,* another form of ἔχω fd. See 227.

gh. καθαίρω (4, καθαρ) *purify.* (aor. also ἐκάθᾱρα, 253 c.)

καθαρῶ ἐκάθηρα κεκάθαρκα ἐκαθάρθην

— κάθημαι, see 278. —καθίζω, see gb.

gi. κατα-καίνω (4, καν) *kill:* 2 aor. κατ-έκανον. [καίνω po.]

gj. καίω (4, καυ) *burn.* Att. also κάω. See 223 g.

καύσω ἔκαυσα κέκαυκα, κέκαυμαι ἐκαύθην

gk. καλέ-ω (1, καλε, κλε, 214) *call.* See 291 ba. 252 e.

καλέσω, καλῶ ἐκάλεσα κέκληκα, κέκλημαι ἐκλήθην

gl. καλύπτω (3, καλυβ) *cover:* simple verb r. a. pr.

καλύψω ἐκάλυψα κεκάλυμμαι [ἐκαλύφθην]

gm. κάμ-ν-ω (5) *am weary, sick.* See 281. 256 e.

καμοῦμαι ἔκαμον κέκμηκα

gn. κάμπ-τ-ω (3) *bend.*

κάμψω ἔκαμψα κέκαμμαι (260 b) ἐκάμφθην

go. κεῖ-μαι (1) *lie:* fut. κείσομαι. See 276.

gp. κείρω (4, κερ) *shear.* See 256 c. 264 e.

κερῶ ἔκειρα [κέκαρκα l.] κέκαρμαι [ἐκάρην n. a.]

gq. κελεύ-ω (1) *order.* See 218.

κελεύσω ἐκέλευσα κεκέλευκα, -σμαι ἐκελεύσθην

gr. κερά-ννυ-μι (5) *mix.* See 212 a. 218. aor. p. ἐκεράσθην
κεράσω ἐκέρᾰσα κέκρᾱμαι (214) ἐκράθην

gs. κερδαίνω (4, κερδαν, κερδα, 256 d) *gain.* See 253 c.
κερδανῶ ἐκέρδᾱνα κεκέρδηκα

gt. κήδ-ομαι (1) *care:* only pr. impf.

gu. κηρύσσω (4, κηρῡκ) *proclaim.* See 257 e.
κηρύξω ἐκήρυξα κεκήρυχα, -γμαι ἐκηρύχθην

gv. κίχρημι (8, χρα) *lend,* mid. *borrow.* See 273 h.
χρήσω ἔχρησα κέχρηκα, κέχρημαι

gw. κλάζω (4, κλαγγ, 223 d) *make loud noise:* in prose only 2 pf.
κλάγξω ἔκλαγξα κέκλαγγα as pres., fut. pf. κεκλάγξομαι

gx. κλαίω (4, κλαυ) *weep.* Att. also κλάω. See 223 g.
κλαύσομαι ἔκλαυσα κέκλαυμαι
n. Rare fut. κλα(ι)ήσω (217). Aor. and pf. hardly used in Attic pr.

gy. κλά-ω (1) *break:* simple verb n. a. See 212 a. 218.
κλάσω ἔκλασα κέκλασμαι ἐκλάσθην

— κλε (κέκληκα), see καλέω gk.

gz. κλεί-ω (1) *shut.* See 218. pf. m. κέκλειμαι or
κλείσω ἔκλεισα κέκλεικα, κέκλεισμαι ἐκλείσθην
n. Att. also κλῄ-ω, inflected in same way, but pf. m. only κέκλῃμαι.

ha. κλέπ-τ-ω (3) *steal.* See 257 a, e. [aor. p. ἐκλέφθην.]
κλέψω ἔκλεψα κέκλοφα, κέκλεμμαι ἐκλάπην (264 e)

hb. κλίνω (4, κλῐν) *cause to lean.* See 256 d. (2 aor. p. κατ-εκλίνην.)
κλῐνῶ ἔκλῑνα [κέκλικα l.] κέκλῐμαι ἐκλίθην

— κμα (κέκμηκα), see κάμνω gm.

hc. κνά-ω (1) *scratch.* See 218. 251 c. Also -κναί-ω with same inflection.
κνήσω ἔκνησα κέκνησμαι ἐκνήσθην

hd. κόπ-τ-ω (3) *cut.* See 257 e.
κόψω ἔκοψα κέκοφα, κέκομμαι ἐκόπην

he. κορέ-ννυ-μι (5) *satiate:* pres. late; in Att. prose only pf. m.
κορέσω (212 a) ἐκόρεσα κεκόρεσμαι (218) ἐκορέσθην

— κρα (κέκραμαι), see κεράννυμι gr.

hf. κράζω (4, κραγ) *cry.* See 280 h. 257 c.
[κράξω l.] ἔκρᾰγον κέκρᾱγα as pres., fut. pf. κεκράξομαι

hg. κρεμά-ννυ-μι (5) *hang,* trans. See 212 a. 218. κρέμα-μαι, see 274 g.
κρεμῶ (-άσω) ἐκρέμασα [κεκρέμασμαι l.] ἐκρεμάσθην

hh. κρίνω (4, κρῐν) *distinguish.* See 256 d.
κρῐνῶ ἔκρῑνα κέκρῐκα, κέκρῐμαι ἐκρίθην

hi. κρού-ω (1) *beat.* See 218.
κρούσω ἔκρουσα κέκρουκα, κέκρουμαι ἐκρούσθην
n. 3 sing. pf. m. κέκρουσται, plup. ἐκέκρουστο.

hj. κρύπτω (3, κρυβ or κρυφ) *hide.*
κρύψω ἔκρυψα [κέκρυφα n. a.] -μμαι ἐκρύφθην
n. 2 aor. p. ἐκρύβην, ἐκρύφην, poetic or late.

hk. κτά-ομαι (1) *acquire,* pf. *possess.* (pf. also ἔκτημαι.)
κτήσομαι ἐκτησάμην κέκτημαι (205 a. 262 a) ἐκτήθην

hl. κτείνω (4, κτεν) *kill.* also ἀπο-κτίν-νυ-μι (5), 211 c.
κτενῶ ἔκτεινα ἀπ-έκτονα (257 a)
n. Later pf. ἀπ-έκταγκα (256 c), ἀπ-έκτακα (256 d).
For pf. and aor. pass., the Attic uses τέθνηκα, ἀπ-έθανον, (fv.)
hm. [κυ-ΐσκ-ω =] κυΐσκομαι (6) *conceive:* [aor. act. ἔκῡσα *made to conceive.*]
hn. κυλί-ω (1) *roll:* see 218. Pr. also κυλίνδω, κυλινδέω, καλινδέομαι.
κυλίσω ἐκύλῖσα κεκύλισμαι ἐκυλίσθην
ho. κυ-νέ-ω (5) *kiss:* aor. ἔκῠσα; but προς-εκύνησα (προσέκῠσα po.)
hp. κύπ-τ-ω (3) *stoop.* See 257 e.
κύψω ἔκυψα κέκῡφα
hq. λαγχάνω (5, λαχ) *get by lot.* See 224 c. 213. 205 c.
λήξομαι ἔλαχον εἴληχα, εἴληγμαι ἐλήχθην
hr. λαμβάνω (5, λαβ) *take.* See 224 c. 213. 257 e. 205 c.
λήψομαι ἔλαβον (247 b) εἴληφα, εἴλημμαι ἐλήφθην
hs. λάμπ-ω (1) *shine.*
λάμψω ἔλαμψα [λέλαμπα]
ht. λανθάνω (5, λαθ) *lie hid:* see 224 c. 213. also λήθω (2) r. a. pr.
λήσω ἔλαθον λέληθα, λέλησμαι
n. Mid. λανθάνομαι (usu. ἐπι-λανθ. or ἐκ-λανθ.) *forget.*
hu. λέγ-ω (1) *gather.* See 205 c. 257 a, e. Simple verb n. a. pr.
λέξω ἔλεξα εἴλοχα, εἴλεγμαι ἐλέγην
n. Also pf. m. λέλεγμαι and aor. p. ἐλέχθην, r. a. pr.
hv. λέγ-ω (1) *speak.* For pf. a., the Att. uses εἴρηκα.
λέξω ἔλεξα λέλεγμαι ἐλέχθην
n. δια-λέγ-ομαι *converse* (284) has pf. m. δι-είλεγμαι (205 c).
hw. λείβ-ω (1) *pour;* pr. impf.: [aor. ἔλειψα po.]
hx. λείπω (2, λιπ) *leave.* See 182. 257 b. Rare pr. λιμπάνω (5).
λείψω ἔλιπον λέλοιπα, λέλειμμαι ἐλείφθην
hy. λεύ-ω (1) *stone:* fut. λεύσω, aor. ἔλευσα, aor. p. ἐλεύσθην (218).
— ληβ, see λαμβάνω hr. — ληθ, see λανθάνω ht. — ληχ, see λαγχάνω hq.
hz. λού-ω (1) *bathe:* λου in pr. impf. often becomes λο (25).
λούσω ἔλουσα λέλουμαι [ἐλούθην n. a.]
n. Forms fr. λο are contracted: ἔλου f. ἔ-λο[υ]-ε, λοῦμαι f. λο[ύ]-ομαι.
ia. λύ-ω (1) *loose.* See 158–65. 291 ba.
λύσω ἔλῡσα λέλῠκα, λέλῠμαι ἐλῠ́θην
ib. μαίνομαι (4, μαν) *am mad:* [po. μαίνω *madden,*] aor. ἔμηνα.
[μανοῦμαι n.a.] [μέμηνα *am mad*] ἐμάνην
ic. μανθάνω (5, μαθ) *learn.* See 224 c. 217. 281.
μαθήσομαι ἔμαθον μεμάθηκα
id. μάσσω (4, μαγ) *knead.* See 257 e. [1 aor. p. ἐμάχθην.]
μάξω ἔμαξα μέμαχα, μέμαγμαι ἐμάγην
ie. μάχ-ομαι (1) *fight.* See 217. 252 e.
μαχοῦμαι ἐμαχεσάμην μεμάχημαι
if. μεθύ-σκ-ω (6) *make drunk,* pass. -ομαι. intrans. μεθύ-ω (1) *am drunk.*
μεθῠ́σω (212 a) ἐμέθῠσα [μεμέθυσμαι (218) l.] ἐμεθύσθην

ig. [μείρομαι (4, μερ) *share:*] pf. εἵμαρται *it is fated*, part. εἱμαρμένος.
n. εἵμαρται is for orig. σε-σμαρ-ται (34 a. 16. 211).

ih. μέλλ-ω (1) *am about;* see 198 a: fut. μελλήσω (217), aor. ἐμέλλησα.

ii. μέλ-ω (1) *care for:* in Att. pr. ἐπι-μέλομαι (or ἐπιμελέομαι), 284.
μελήσω (217) ἐμέλησα μεμέληκα, -ημαι ἐμελήθην
n. The act. in Att. prose is nearly always impers.: μέλει *it concerns.*

ij. μέν-ω (1) *remain.* See 217.
μενῶ ἔμεινα μεμένηκα

ik. μίγ-νυ-μι (5) *mix:* also μίσγω (6, for μιγ-σκ-ω).
μίξω ἔμιξα [μέμιχα l.] μέμιγμαι ἐμίχθην, ἐμίγην

il. μιμνήσκω (6, μνα) *remind*, mid. *remember, mention.*
μνήσω ἔμνησα μέμνημαι (205 a. 262 a) ἐμνήσθην (218)
n. The Att. prose has the act. only in comp.: for fut. and aor. mid., it uses fut. and aor. pass. — μέμνημαι = Lat. memini *remember.*

im. μύ-ω (1) *shut lips* or *eyes.* See 291 ba.
μύσω ἔμυσα μέμυκα *am shut*

in. νέμ-ω (1) *distribute.* See 217.
νεμῶ ἔνειμα νενέμηκα, -ημαι ἐνεμήθην

io. νεύ-ω (1) *nod.* See 281.
νεύσομαι ἔνευσα νένευκα

ip. νέω (2, νυ) *swim.* See 221. 252 g.
νευσοῦμαι (?) ἔνευσα νένευκα

iq. [νέ-ω (1) *heap up.*] See 218.
νήσω ἔνησα νένημαι, νένησμαι [ἐνήθην, -σθην, l.]

ir. νίζω (4, νιβ, 294 b) *wash hands:* simple vb. n. a. pr. [νίπτω (3) n. a.]
νίψω ἔνιψα νένιμμαι [ἐνίφθην n. a.]

is. νοέ-ω (1) *think*, regular: but compounds of
νοέομαι with ἀπό, διά, ἐν, ἐπί, πρό, are pass. deponents (284).

it. ξέ-ω (1) *scrape;* see 212 a. 218: [aor. ἔξεσα n. a.,] pf. m. ἔξεσμαι.

iu. ξύω (1) *polish.* See 218.
ξύσω ἔξυσα [ἔξυσμαι n. a.] ἐξύσθην

iv. ὄζω (4, οδ) *smell:* fut. ὀζήσω, aor. ὤζησα, (217.)

— οι (οἴσω), see φέρω nt.

iw. ἀν-οίγ-ω (1) *open:* [οἴγω po.] also ἀν-οίγ-νυ-μι (5). See 201 a. 208.
ἀνοίξω ἀνέῳξα ἀνέῳχα, ἀνέῳγμαι ἀνεῴχθην
n. Rare are ἤνοιγον, ἤνοιξα, (202 c.) [2 pf. ἀνέῳγα (257 e).]

— οἶδα (9, ἰδ, εἰδ, οἰδ), see 280 f.

ix. οἰμώζω (4, -γ) *lament:* fut. οἰμώξομαι (281), aor. ᾤμωξα.

iy. οἴ-ομαι (1) *think:* in 1 sing. usu. οἶμαι, impf. ᾤμην. See 245 c.
οἰήσομαι (217) ᾠήθην (284)

iz. οἴχ-ομαι (1) *am gone;* ᾠχόμην *was gone, went:* fut. οἰχήσομαι (217).

ja. ὀλισθ-άν-ω (5) *slip;* [-αίνω (229) l.:] 2 aor. ὤλισθον.

jb. ἀπ-όλ-λυμι (5, for -ολ-νυ-μι, cf. 30) *destroy, lose.* [ὄλλυμι po.]
-ολῶ (-έσω) -ώλεσα (217) -ολώλεκα (207)
-ολοῦμαι -ωλόμην -όλωλα (289) (-όλλυμαι mid. *perish.*)

jc. *ὀλολύζω* (4, -γ) *shout:* fut. *ὀλολύξομαι* (281), aor. *ὠλόλυξα*.

jd. *ὄμ-νυ-μι* (5) *swear.* See 217 a. 212 a. 207.
ὀμοῦμαι (252 d) *ὤμοσα* *ὀμώμοκα, ὀμώμομαι* *ὠμόθην*
n. Also *ὀμώμοσμαι, ὠμόσθην,* (218.)

je. *ὀμόργ-νυ-μι* (5) *wipe.*
ὀμόρξω *ὤμορξα* *ὠμόρχθην*

jf. *ὀνίνημι* (8, for *ον-ονη-μι*, st. *ονα*) *benefit.* See 227. 273 e.
ὀνήσω *ὤνησα, ὠνήμην* *ὠνήθην*

jg. *ὁράω* (9, *ὁρα, ιδ, οπ*) *see;* impf. *ἑώρων* (201 a. 208).
ὄψομαι *εἶδον* (*ἴδω*, etc.) *ἑώρᾱκα, ἑώρᾱμαι*
ὦμμαι *ὤφθην*
n. Pf. act. also *ἑόρακα* in comedy: *ὄπωπα* (207) Ion. and po.: aor. p. *ἑωράθην* l. 2 aor. impv. *ἰδέ* (247 b), mid. *ἰδοῦ*, but as exclamation *ἰδού lo!* The *simple* 2 aor. mid. (*εἰδόμην* for *εἶδον*) is poetic: and so pres. *εἴδομαι appear, appear like,* aor. *εἰσάμην*.

jh. *ὀρύσσω* (4, *ορυχ*) *dig.* See 207.
ὀρύξω *ὤρυξα* *ὀρώρυχα, ὀρώρυγμαι* *ὠρύχθην*

ji. *ὀσφρ-αίν-ομαι* (5) *smell.* See 229. 217.
ὀσφρήσομαι *ὠσφρόμην* *ὠσφράνθην*

jj. *οὐρέ-ω* (1) Lat. mingo. See 281. 201. 208.
οὐρήσομαι *ἐούρησα* *ἐούρηκα* [*ἐουρήθην* n. a.]

jk. *ὀφείλω* (4, *οφελ*) *am obliged.* 2 aor. *ὤφελον*. See 223 e. 217.
ὀφειλήσω *ὠφείλησα* *ὠφείληκα* *ὠφειλήθην*

jl. *ὀφλ-ισκ-άν-ω* (5) *incur judgment.* See 229. 217.
ὀφλήσω *ὦφλον* *ὤφληκα, ὤφλημαι*
n. *ὀφλεῖν, ὀφλών* are also written *ὄφλειν, ὄφλων*. 1 aor. *ὤφλησα* r.

jm. *πα* (9) *get:* [fut. *πάσομαι*, aor. *ἐπᾱσάμην*,] pf. *πέπαμαι possess.*

— *παθ* (*ἔπαθον*), see *πάσχω* jt.

jn. *παίζω* (4, *παιδ* and *παιγ*) *sport.* See 294 c. 252 g.
παιξοῦμαι *ἔπαισα* *πέπαισμαι*

jo. *παί-ω* (1) *strike.* See 218.
παίσω *ἔπαισα* *πέπαικα* r. [-*σμαι* l.] [*ἐπαίσθην*]
n. Fut. also *παιήσω* (217). Perf. and pass. usu. supplied from *πλήσσω*.

jp. *παλαί-ω* (1) *wrestle.* See 218.
παλαίσω *ἐπάλαισα* [*πεπάλαικα, -σμαι,* l. *ἐπαλαίσθην*]

jq. *παρανομέ-ω* (1) *transgress law:* by augm. *παρ-ηνομ-.* or *παρ-ενομ-.*
παρανομήσω *παρηνόμησα* *παρανενόμηκα, -ημαι* *παρηνομήθην*

jr. *παροινέ-ω* (1) *abuse in liquor.* See 202 d.
παροινήσω *ἐπαρῴνησα* *πεπαρῴνηκα* [-*ημαι* l.] *ἐπαρῳνήθην*

js. *πάσσω* (4) *sprinkle:* see 223 b. Simple verb n. a. pr.
πᾰσω *ἔπᾰσα* [*πέπασμαι* l.] *ἐπάσθην*

jt. *πάσχω* (6, for *παθ-σκ-ω*) *suffer:* stem *παθ, πενθ* (cf. 224 c. 211).
πείσομαι (30 a) *ἔπαθον* *πέπονθα* (257 a)

ju. [*πατάσσω* (4, -γ) *strike:*] in Att. prose only aor. act., see *πλήσσω* ko.
πατάξω Com. *ἐπάταξα* [*πεπάταγμαι* Hm. *ἐπατάχθην* l.]

6

jv. *παύ-ω* (1) *make cease*, mid. *cease*. See 218. aor. p. *ἐπαύθην*
παύσω *ἔπαυσα* *πέπαυκα, πέπαυμαι* *ἐπαύσθην*
jw. *πείθω* (2, *πιθ*) *persuade*, mid. *obey*. 2 pf. *πέποιθα* (257 b. 289) r. a. pr.
πείσω *ἔπεισα* *πέπεικα, πέπεισμαι* *ἐπείσθην* (185)
jx. *πεινά-ω* (1) *hunger*. See 251 c.
πεινήσω *ἐπείνησα* *πεπείνηκα*
jy. *πέμπ-ω* (1) *send*. See 257 a, e. 260 b.
πέμψω *ἔπεμψα* *πέπομφα, πέπεμμαι* *ἐπέμφθην*
— *πενθ* (*πείσομαι, πέπονθα*), see *πάσχω* jt.
jz. *πέν-ομαι* (1) *labor, am poor:* only pres. [impf. epic.]
ka. *πέρδ-ομαι* (1) Lat. pedo. See 217. 211. Only in comedy.
παρδήσομαι *ἔπαρδον* *πέπορδα*
kb. *πέσσω* (4, *πεπ*, 294 b) *cook*. [*πέπ-τ-ω* (3) n. a.]
πέψω *ἔπεψα* *πέπεμμαι* *ἐπέφθην*
— *πετ, πεσ*, see *πίπτω* kk.
kc. *πετά-ννυ-μι* (5) *expand*. See 252 e. 212 a. 218. Simple verb n. a. pr.
πετῶ (-*άσω*) *ἐπέτασα* *πέπταμαι* (214) [*ἐπετάσθην*]
n. [*πεπέτακα* l., *πεπέτασμαι* n. a.]
kd. *πέτ-ομαι* (1) *fly*. Stem *πετ, πτ* (214), *πτε, πτα* (217).
πτήσομαι *ἐπτόμην, ἐπτάμην* (279 e)
n. Fut. *πετήσομαι* is found in comedy; also perf. *πεπότημαι*, from *ποτάομαι* (*ποτέομαι* n. a.). Poetic or late is 2 aor. *ἔπτην*: also pres. *ἵπταμαι* (very irreg.) and *πέταμαι*.
— *πευθ* (*πεύσομαι*), see *πυνθάνομαι* la.
ke. *πήγ-νυ-μι* (5, *πᾰγ, πηγ*, 229) *fix, fasten*.
πήξω *ἔπηξα* *πέπηγα* (289) *ἐπάγην*
kf. *πηδά-ω* (1) *leap:* *πηδήσομαι* (281), aor. *ἐπήδησα*, pf. *πεπήδηκα*.
kg. *πίμπλημι* (8, *πλα*) *fill*. See 273 f. 218.
πλήσω *ἔπλησα* *πέπληκα, πέπλησμαι* *ἐπλήσθην*
n. Kindred *πλήθ-ω am full*, in Att. prose only in *ἀγορὰ πλήθουσα*.
kh. *πίμπρημι* (8, *πρα*) *burn*. See 273 g. 212. 218.
πρήσω *ἔπρησα* [*πέπρηκα* l.] *πέπρησμαι* *ἐπρήσθην*
n. Simple verb r. a. pr.; usu. *ἐμ-πίπρημι* (273 fa), also *ἐμ-πιπράω*.
ki. *πί-ν-ω* (5, *πι*, also *πο*) *drink*. (Later fut. *πιοῦμαι*, cf. 252 f.)
πίομαι (ῑ, 252h) *ἔπῐον* (279 k) *πέπωκα, πέπομαι* *ἐπόθην* (212 a)
kj. *πι-πρά-σκ-ω* (6, *πρα*) *sell;* see 229: wanting in fut. and aor. act.
(*ἀποδώσομαι*) (*ἀπεδόμην*) *πέπρᾱκα, πέπρᾱμαι* *ἐπράθην*
kk. *πίπτω* (8) *fall:* stem *πετ, πτ* (214), *πτο* (217), *πεσ* (35).
πεσοῦμαι(252g) *ἔπεσον* *πέπτωκα*
— *πλα*, see *πίμπλημι* kg.
kl. *πλάσσω* (4) *form;* see 223 b.
πλάσω *ἔπλασα* [*πέπλακα* l.] *πέπλασμαι* *ἐπλάσθην*
km. *πλέκ-ω* (1) *twist*. See 257 e. 264 e. (aor. p. *ἐπλέχθην* r. a. pr
πλέξω *ἔπλεξα* [*πέπλεχα*] *πέπλεγμαι* *ἐπλάκην*

kn. πλέω (2, πλυ) *sail;* see 221. 218. (For fut. πλευσοῦμαι, see 252 g.)
πλεύσομαι(281) ἔπλευσα πέπλευκα, -σμαι [ἐπλεύσθην l.]

ko. πλήσσω (4, πλαγ, πληγ, 229) *strike.* [aor. p. ἐπλήχθην n. a. pr.]
πλήξω ἔπληξα. πέπληγα, πέπληγμαι ἐπλήγην (264 f)
n. In Attic prose the *simple* verb appears only in perf. and pass. systems: the pres. and fut. are usually supplied from τύπτω or παίω, the aor. act. from πατάσσω.

kp. πλύνω (4, πλῡν) *wash clothes.* See 260 a.
πλυνῶ ἔπλῡνα πέπλῠμαι ἐπλῠ́θην

kq. πνέω (2, πνυ) *breathe, blow;* see 221. (For fut. πνευσοῦμαι, see 252 g.)
πνεύσομαι(281) ἔπνευσα πέπνευκα [-σμαι l.] [ἐπνεύσθην l.]

kr. πνῑ́γ-ω (1) *choke:* in Att. usu. ἀπο-πνίγω.
πνίξω ἔπνιξα πέπνιγμαι ἐπνῐ́γην

— πο (πέπωκα, ἐπόθην), see πίνω ki.

ks. ποθέ-ω (1) *miss:* fut. ποθήσω (mid. -έσομαι), aor. ἐπόθησα (also -εσα).

— πρα, see πίμπρημι kh: πιπράσκω kj.

kt. πράσσω (4, πρᾱγ) *do.* pf. πέπρᾱχα (257 e)
πράξω ἔπραξα πέπρᾱγα, πέπραγμαι ἐπράχθην

— πρια (ἐπριάμην), see ὠνέομαι oy.

ku. πρῑ́-ω (1) *saw.* See 218.
πρίσω ἔπρῑσα [πέπρῑκα l.]πέπρισμαι [ἐπρίσθην]

kv. προθῡμέ-ομαι (1) *am eager:* fut. -ήσομαι, aor. προυθῡμήθην (284).

— πτα, see πετάννυμι kc: πέτομαι kd.

kw. πτάρ-νυ-μαι (5) *sneeze:* 2 aor. ἔπταρον.

kx. πτήσσω (4, πτᾰκ, πτηκ) *cower.* See 257 e.
πτήξω ἔπτηξα ἔπτηχα

ky. πτίσσω (4) *pound:* see 223 b. only pres. and perf. in Att. (comedy.)
πτίσω ἔπτισα ἔπτισμαι ἐπτίσθην

— πτο (πέπτωκα), see πίπτω kk.

kz. πτῠ́-ω (1) *spit:* aor. ἔπτῠσα (212 a), [p. ἐπτύσθην (218) n. a.]

la. πυνθάνομαι (5, πυθ) *inquire, learn;* see 224 c. 213.
πεύσομαι ἐπυθόμην πέπυσμαι

lb. ῥάπτω (3, ῥαφ) *sew.*
ῥάψω ἔῤῥαψα ἔῤῥαμμαι ἐῤῥάφην

— ῥε (εἴρηκα, ἐῤῥήθην), see ερ eo.

lc. ῥέω (2, ῥυ) *flow;* see 221.
ῥεύσομαι ἔῤῥευσα ἐῤῥύηκα (217) ἐῤῥύην
n. ἔῤῥευσα, ῥεύσομαι, rare in Att., usu. ἐῤῥύην, ῥυήσομαι.

ld. ῥήγ-νυ-μι (5, ῥᾰγ, ῥηγ, 229) *break.*
ῥήξω ἔῤῥηξα ἔῤῥωγα (211 b. 289) ἐῤῥάγην

le. ῥῑγό-ω (1) *am cold:* fut. ῥιγώσω, aor. ἐῤῥίγωσα: often has ω and ῳ, for ου and οι, in contract forms, as inf. ῥιγῶν, opt. ῥιγῴην.

lf. ῥίπτω (3, ῥιφ) *throw;* see 183: also ῥιπτέω (7).
ῥίψω ἔῤῥῑψα ἔῤῥιφα, ἔῤῥῑμμαι ἐῤῥίφθην, ἐῤῥῐ́φην

lg. ῥώ-ννυ-μι (5) *strengthen;* pres. impf. n. a.

ῥώσω   ἔρρωσα   ἔρρωμαι *am strong*   ἐρρώσθην (218)

lh. [σαίρω (4, σαρ) *sweep:* aor. ἔσηρα,] 2 pf. σέσηρα (257 c) *grin.*

li. σαλπίζω (4, σαλπιγγ, 223 d) *sound a trumpet:* aor. ἐσάλπιγξα.

lj. σβέ-ννυ-μι (5) *extinguish.* See 288 b. 212 a. 218.

σβέσω, σβήσομαι   ἔσβεσα, ἔσβην   ἔσβηκα, ἔσβεσμαι n. a.   ἐσβέσθην.

lk. σέβ-ω, σέβ-ομαι, (1,) *revere,* pr. impf.: aor. p. ἐσέφθην r.

ll. σεί-ω (1) *shake.* See 218.

σείσω   ἔσεισα   σέσεικα, σέσεισμαι   ἐσείσθην

lm. σήπω (2, σαπ) *rot* trans. See 257 b. 289.

[σήψω   ἔσηψα l.]   σέσηπα   ἐσάπην

ln. σῑγά-ω (1) *am silent.* See 281.

σιγήσομαι   ἐσίγησα   σεσίγηκα, -ημαι   ἐσιγήθην

lo. σίνομαι (4, σῐν) *injure;* only pr. impf.

lp. σιωπά-ω (1) *am silent.* See 281.

σιωπήσομαι   ἐσιώπησα   σεσιώπηκα [-ημαι n.a.]   ἐσιωπήθην

lq. σκάπτω (3, σκαφ) *dig.*

σκάψω   ἔσκαψα   ἔσκαφα, ἔσκαμμαι   ἐσκάφην

lr. σκεδά-ννυ-μι (5) *scatter.* See 252 e. 212 a. 218. Pr. σκίδνημι r. a. pr.

σκεδῶ (-άσω)   ἐσκέδασα   ἐσκέδασμαι   ἐσκεδάσθην

ls. (σκέπ-τ-ομαι (3) *view,* r. a.) Att. σκοπέ-ω (1) only in pr. impf.

σκέψομαι   ἐσκεψάμην   ἔσκεμμαι   [ἐσκέφθην n. a.]

lt. σκήπ-τ-ω (3) *prop.*

σκήψω   ἔσκηψα   [ἔσκηφα l.] ἔσκημμαι   ἐσκήφθην

lu. σκώπ-τ-ω (3) *jeer.*

σκώψομαι   ἔσκωψα   [ἔσκωμμαι l.]   ἐσκώφθην

lv. σμά-ω (1) *anoint* (251 c): aor. ἔσμησα. [also σμήχ-ω n. a.,] ἐσμήχθην.

— σπ (for σεπ), see ἕπομαι em.

lw. σπά-ω (1) *draw.* See 212 a. 218.

σπάσω   ἔσπασα   ἔσπακα, ἔσπασμαι   ἐσπάσθην

lx. σπείρω (4, σπερ) *sow.* See 211.

σπερῶ   ἔσπειρα   [ἔσπαρκα l.] ἔσπαρμαι   ἐσπάρην

ly. σπένδ-ω (1) *make libation.* See 30 a. 260 b.

σπείσω   ἔσπεισα   [ἔσπεικα l.] ἔσπεισμαι   [ἐσπείσθην l.]

lz. σπουδάζω (4, -δ) *pursue earnestly.* See 281.

σπουδάσομαι   ἐσπούδασα   ἐσπούδακα, -σμαι   [ἐσπουδάσθην l.]

— στα, see ἵστημι gf.

ma. στέγ-ω (1) *cover;* pr. impf: other tenses late.

mb. στέλ-λω (4) *send.* See 180. 211.

στελῶ   ἔστειλα   ἔσταλκα, ἔσταλμαι   ἐστάλην

mc. στέργ-ω (1) *love.* See 257 b. Perf. and pass. n. a.

στέρξω   ἔστερξα   [ἔστοργα, ἔστεργμαι   ἐστέρχθην]

md. στερ-ίσκ-ω (6) *deprive;* see 217: also στερ-έ-ω (7).

στερήσω   ἐστέρησα   ἐστέρηκα, -ημαι   ἐστερήθην

n. Pass. στερίσκομαι, στεροῦμαι, *am deprived;* but στέρ-ομαι *am without.*

me. *στόρ-νυ-μι* (5) *spread out.* See 217. 252 e. 212 a. 218.
στορῶ (-έσω) ἐστόρεσα [ἐστόρεσμαι l. ἐστορέσθην]

mf. *στρέφ-ω* (1) *turn.* See 257 b. 258 b. 264 e. (aor. p. ἐστρέφθην r. a.)
στρέψω ἔστρεψα ἔστροφα, ἔστραμμαι ἐστράφην

mg. *στρώ-ννυ-μι* (5) *spread out*; akin to στόρνυμι.
στρώσω [ἔστρωσα] [ἔστρωκα l.] ἔστρωμαι [ἐστρώθην]

mh. *σῡρίττω* [or συρίζω] (4, συριγ) *pipe*: fut. συρίξομαι, aor. ἐσύριξα.

mi. *σύρω* (4, σῠρ) *drag.*
σῠρῶ ἔσῡρα σέσυρκα [σέσυρμαι l. ἐσύρην l.]

mj. *σφάζω* (4, σφαγ) *slay*; in Att. prose usu. σφάττω.
σφάξω ἔσφαξα ἔσφαγμαι ἐσφάγην

mk. *σφάλλω* (4) *make fall.*
σφαλῶ ἔσφηλα [ἔσφαλκα l.] ἔσφαλμαι ἐσφάλην

— σχ (for σεχ), σχε, see ἔχω fd.

ml. *σώζω* (4, σω and σωδ) *save.* (pf. m. σέσωμαι r.)
σώσω ἔσωσα σέσωκα, σέσωσμαι ἐσώθην

— τα (τέτακα, ἐτάθην), see τείνω mp.

mn. *ταράσσω* (4, ταραχ) *disturb.*
ταράξω ἐτάραξα τετάραγμαι ἐταράχθην
n. The kindred ϑράσσω (ϑραχ), aor. ἔθραξα, is rare.

mo. *τάσσω* (4, ταγ) *arrange.* See 257 e.
τάξω ἔταξα τέταχα, τέταγμαι ἐτάχθην

— ταφ (ἐτάφην), see ϑάπτω fq. — τε for ϑε (ἐτέθην), see τίθημι mv.

mp. *τείνω* (4, τεν) *extend.* See 256 c, d.
τενῶ ἔτεινα τέτακα, τέταμαι ἐτάθην

— τεκ (τέξομαι, ἔτεκον, τέτοκα), see τίκτω mx.

mq. *τελέ-ω* (1) *complete.* See 178. 252 e. 212 a. 218.
τελῶ (-έσω) ἐτέλεσα τετέλεκα, -σμαι ἐτελέσθην

mr. *ἐν-τέλ-λομαι* (4) *enjoin* (po. in act.) cf. ἀνα-τέλ-λω *rise*, aor. ἀνέτειλα.
ἐντελοῦμαι ἐνετειλάμην ἐντέταλμαι

ms. *τέμ-ν-ω* (5) *cut.* See 256 e. (2 aor. ἔταμον r. a. pr.)
τεμῶ ἔτεμον τέτμηκα, τέτμημαι ἐτμήθην

mt. *τέρπ-ω* (1) *delight.*
τέρψω ἔτερψα ἐτέρφθην

mu. *τήκω* (2, τακ) *melt* trans. See 257 b. 289. (aor. p. ἐτήχθην r.)
τήξω ἔτηξα τέτηκα [τέτηγμαι l.] ἐτάκην

mv. *τίθημι* (8, ϑε) *put.* See 273 b. 271. 264 d; perf. irreg.
ϑήσω ἔθηκα τέθεικα, τέθειμαι ἐτέθην (212 a)

mx. *τίκτω* (8, τεκ) *beget, bring forth.* (τίκτω for τι-τκ-ω, 227. 26 a.)
τέξομαι ἔτεκον τέτοκα (257 a)
n. τέξω less common: τέτεγμαι, ἐτέχθην, n. a.

my. *τί-ν-ω* (5) *pay back*, mid. *obtain payment.* See 218.
τίσω ἔτῑσα τέτῑκα, τέτισμαι ἐτίσθην

mz. [*τι-τρά-ω* (8) *bore*, l.] See 212.
τρήσω ἔτρησα τέτρημαι [ἐτρήθην l.]

na. τιτρώσκω (6, τρο, 229) *wound.*
τρώσω ἔτρωσα [τέτρωκα l.] τέτρωμαι ἐτρώθην
nb. τλα (9) *endure.* Only 2 aor. (and that rare) in Att. prose.
[τλήσομαι] ἔτλην (279 g) [τέτληκα (737 f)]
— τμε, see τέμνω ms. — τρα, see τιτράω mz.
nc. τρέμ-ω (1) *tremble;* only pres.
nd. τρέπ-ω (1) *turn.* See 211. 257 e. 253 b. [2 aor. a. ἔτραπον epic.]
τρέψω ἔτρεψα τέτροφα, τέτραμμαι ἐτράπην
n. Rarer, 2 pf. τέτραφα, 1 aor. p. ἐτρέφθην. 2 aor. m. ἐτραπόμην intr.
ne. τρέφ-ω (1, θρεφ, 37 c) *nourish:* 257 a. 258 b. (aor. p. ἐθρέφθην r. a. pr.)
θρέψω ἔθρεψα [τέτροφα] τέθραμμαι ἐτράφην
nf. τρέχ-ω (9) *run:* stem θρεχ (37 c), δρεμ (211. 217).
δραμοῦμαι ἔδραμον δεδράμηκα, -ημαι
n. Fut. also θρέξομαι (only in comp.) in Att. comedy.
ng. [τρέ-ω (1) *tremble:*] aor. ἔτρεσα (212 a) r. a. pr.
nh. τρίβ-ω (1) *rub.* See 257 e. aor. p. ἐτρίφθην
τρίψω ἔτρῖψα τέτρῐφα, τέτριμμαι ἐτρῐ́βην usu.
ni. τρύχ-ω (1) *waste, afflict:* [fut. τρύξω Hm.] From st. τρυχο (217 a)
τρυχώσω ἐτρύχωσα τετρύχωμαι
nj. [τρύ-ω (1) *rub, distress:* fut. τρύσω,] pf. m. τέτρῡμαι.
nk. τρώγω (2, τρᾰγ) *gnaw.* (τρώγω for τρηγ-ω, 211 b.)
τρώξομαι (281) ἔτρᾰγον τέτρωγμαι
— τρω, see τιτρώσκω na. — τυ (ἐτύθην), see θύω ga.
nl. τυγχάνω (5, τυχ) *hit, happen.* See 224 c. 213. 217.
τεύξομαι (281) ἔτυχον τετύχηκα (later τέτευχα)
nm. τύπ-τ-ω (3) *strike.* Cf. πλήσσω ko.
τυπτήσω (217) [ἔτυψα, ἔτυπον τέτυμμαι ἐτύπην]
n. Late are ἐτύπτησα, τετύπτηκα, -ημαι, ἐτυπτήθην, ἐτύφθην.
nn. τύφ-ω (1, θυφ, 37 c) *raise smoke:* pf. m. τέθυμμαι, 2 aor. p. ἐτῠ́φην.
no. ὑπ-ι-σχ-νέ-ομαι (5, σεχ) *promise.* See ἴσχω gg, ἔχω fd.
ὑποσχήσομαι ὑπεσχόμην ὑπέσχημαι
np. ὕ-ω (1, ῡ) *rain:* fut. ὕσω, aor. ὗσα, pf. m. ὕσμαι (218), aor. p. ὕσθην n. a.
— φα, see φημί nv. — φαγ, see ἐσθίω ew.
nq. φαίνω (4, φαν) *show,* mid. *appear.* See 181. 260 a.
φανῶ ἔφηνα πέφαγκα, πέφασμαι ἐφάνθην
πέφηνα (257 c. 289) ἐφάνην (283)
nr. φά-σκ-ω (6) *say,* pr. impf.; only pres. *part.* common in Att. (274 ba.)
ns. φείδομαι (2, φιδ) *spare:* fut. φείσομαι, aor. ἐφεισάμην.
nt. φέρω (9) *bear:* st. φερ, οι, ενεκ. See 254 a. 253 a. 207. 257 b, e.
οἴσω (282) ἤνεγκα, ἤνεγκον ἐνήνοχα, ἐνήνεγμαι ἠνέχθην
n. Fut. p. ἐνεχθήσομαι and οἰσθήσομαι. 2 aor. mid. rare.
nu. φεύγω (2, φυγ) *flee.* (For φευξοῦμαι, see 252 g.) Rare pr. φυγγάνω (5).
φεύξομαι (281) ἔφυγον πέφευγα (257 b)
nv. φημί (1, φα) *say;* see 274 b: fut. φήσω, aor. ἔφησα. Mid. r. a.

nw. φθά-ν-ω (5) *anticipate:* see 279 h. (Less common fut. φθάσω.)
φθήσομαι ἔφθασα, ἔφθην ἔφθακα (212 a)

nx. φθέγγ-ομαι (1) *utter.*
φθέγξομαι ἐφθεγξάμην ἔφθεγμαι (260 b)

ny. φθείρω (4, φθερ) *corrupt, destroy.* See 211.
φθερῶ ἔφθειρα ἔφθαρκα, ἔφθαρμαι ἐφθάρην

nz. φθί-ν-ω (5) *perish,* pr. impf. (for φθί-μενος r. a. pr., see 735 l.)

oa. φιλοτιμέ-ομαι (1) *am ambitious:* see 284.
φιλοτιμήσομαι πεφιλοτίμημαι ἐφιλοτιμήθην

ob. φλέγ-ω (1) *burn:* r. a. pr.
φλέξω ἔφλεξα [πέφλεγμαι l.] ἐφλέχθην

oc. φράζω (4, φραδ) *declare.*
φράσω ἔφρασα πέφρακα, πέφρασμαι [ἐφράσθην]

od. φράσσω (4, φραγ) *enclose.* also φράγ-νυ-μι (5) r.
φράξω ἔφραξα πέφραγμαι ἐφράχθην

oe. φρίσσω (4, φρικ) *am rough.*
φρίξω ἔφριξα πέφρῑκα as pres.

of. φυλάσσω (4, φυλακ) *guard,* mid. *guard against.* See 257 e.
φυλάξω ἐφύλαξα πεφύλαχα, -γμαι ἐφυλάχθην

og. φύρω (4) *mix.* (also φυρά-ω regular.) [2 aor. p. ἐφύρην l.]
[ἔφυρσα Hm.] πέφυρμαι [ἐφύρθην]

oh. φύ-ω (1) *make grow* (288 c. 279 p).
φύσω ἔφῡσα, ἔφῡν πέφῡκα *am by nature*

oi. χάζω (4, χαδ) *make retire:* aor. ἐχασάμην *retired.* Att. only in Xen.

oj. χαίρω (4, χαρ) *rejoice:* fut. χαιρήσω (217), 2 aor. p. ἐχάρην as active.

ok. χαλά-ω (1) *loosen.* See 212 a. 218.
χαλάσω ἐχάλασα [κεχάλακα,-σμαι,n.a.] ἐχαλάσθην

ol. χάσκω (6, for χαν-σκ-ω) *gape.* [also χαίνω (4) l.]
χανοῦμαι (281) ἔχανον κέχηνα (257 c) as pres.

om. χέζω (4, χεδ) Lat. caco. See 252 g. 257 a. Att. only in comedy.
χεσοῦμαι (281) ἔχεσα (ἔχεσον) κέχοδα, κέχεσμαι

on. χέω (2, χῠ) *pour.* See 221. Simple verb r. a. pr.
χέω (252 h) ἔχεα (253 a) κέχῠκα, κέχῠμαι ἐχῠ́θην

oo. χό-ω (1) *heap up.* See 218. [χώ-ννυ-μι (5) l.]
χώσω ἔχωσα κέχωκα, κέχωσμαι ἐχώσθην

— χρα, see χρή 274 c. — χρα, see κίχρημι gv.

op. χρά-ω (1) *give an oracle,* mid. *get an oracle.* See 251 c. 212. 218.
χρήσω ἔχρησα κέχρηκα, κέχρησμαι ἐχρήσθην

oq. χρά-ομαι (1) *use.* See 251 c. 212. 218.
χρήσομαι ἐχρησάμην κέχρημαι ἐχρήσθην

or. χρῄζω (4, -δ) *want, wish;* pr. impf.

os. χρί-ω (1) *anoint.* See 218. (κέχρισμαι n. a.?)
χρίσω ἔχρῑσα κέχρῑμαι, κέχρισμαι [ἐχρίσθην]

ot. [χρώ-ννυ-μι (5) l., and] χρώζω (4, χρωδ), *color.*
[χρώσω l. ἔχρωσα l. κέχρωκα l., -σμαι] ἐχρώσθην

ou. *ψαύ-ω* (1) *touch.* See 218.
ψαύσω ἔψαυσα [ἔψαυκα l., -σμαι n.a. ἐψαύσθην l.].

ov. *ψά-ω* (1) *rub;* see 251 c. also *ψήχ-ω* (1).
ψήσω, ψήξω ἔψησα [ἔψηγμαι ἐψήχθην l.]

ow. *ψῦχ-ω* (1) *cool.* aor. p. ἐψύχην
ψύξω ἔψυξα ἔψυγμαι ἐψύχθην

ox. *ὠθ-έ-ω* (7) *push.* Aug. ε (201) rarely omitted in Att.
ὤσω [ὠθήσω] ἔωσα [ἔωκα l.] ἔωσμαι ἐώσθην

oy. *ὠνέ-ομαι* (9) *buy:* st. ωνε, πρια. Aug. ε (201) rarely omitted in Att.
ὠνήσομαι ἐπριάμην (279f) ἐώνημαι ἐωνήθην
n. Aor. ἐωνησάμην l.

PART THIRD.

DERIVATION AND COMPOSITION.

301. A SIMPLE word is formed from a single stem; a COMPOUND word, from two or more stems.

Thus *ἀξιό-λογο-ς worthy of mention* is a compound, formed from the stems of the two simple words *ἄξιο-ς worthy* and *λόγο-ς speech.* The compound stem may contain a preposition, or other uninflectible word, as in *ἀπο-γράφ-ω to write off;* — it rarely contains an inflected form, as in *νεώς-οικο-ς ship-house,* where *νεώς* is the inflected genitive of *ναῦ-ς.*

302. VERBAL NOUNS (both *substantive* and *adjective*) are formed from verb-stems by the addition of *derivative endings* or SUFFIXES.

Thus *τιμή* (*τῑμᾱ*) *payment, value, honor,* is a verbal substantive formed by adding the suffix *μᾱ* to the stem of *τί-νω to pay.* — a. A few verbals are formed *without* suffixes: thus *φλόξ* (*φλογ,* 306 c) *flame* fr. *φλέγ-ω to burn.*

303. A noun-stem, with its suffix, may be used in forming the stem of a new verb. Such *verbs* are said to be DENOMINATIVE (derived from nouns).

Thus from *τι-μα,* the stem of *τιμή honor,* comes the denominative verb *τιμά-ω to honor.* If the stem of a verb contains no suffix, the verb is said to be PRIMITIVE or RADICAL, and its stem is called a ROOT: thus *τί-νω* is a primitive verb, and *τι* a root. Most roots are of *one* syllable: originally all were so.

304. There are also DENOMINATIVE NOUNS (*substantive* and *adjective*) formed from the stems of other nouns by the addition of suffixes.

Thus ἀρχαῖος (αρχα-ιο) *ancient*, μετριότης (μετριο-τητ) *moderation*, are denominatives formed from the stems of ἀρχή *beginning*, μέτριο-ς *moderate*, by the suffixes ιο and τητ.

305. In very many cases the derivation of a word is *untraceable*, either because the word from which it was derived is never found in use, or because the connection between them is obscured by changes of sound or meaning.

306. EUPHONIC CHANGES. The union of stems and suffixes gives occasion to many euphonic changes. Most of them appear also in the union of stem with stem in *compound* words.

Thus — a. VOWELS CONTRACTED: ἀρχαῖος for αρχα-ιο-ς. — b. VOWELS OMITTED, before vowels or between consonants: οὐράν-ιο-ς *heavenly* fr. οὐρανό-ς *heaven*, πατρ-ικό-ς *paternal* fr. πατήρ (πατερ) *father*. — c. VOWELS INTERCHANGED: λόγ-ο-ς *speech* fr. λέγ-ω *to speak*, ἀλοιφ-ή *ointment* fr. ἀλείφ-ω *to anoint*, οἰκέ-τη-ς *house-servant* fr. οἶκο-ς *house*. — d. VOWELS LENGTHENED: ποίη-μα(τ) *poem*, ποίη-σι-ς *poetry*, ποιη-τή-ς *poet*, fr. ποιέ-ω *to make, compose*; cf. pf. mid. πε-ποίη-μαι, -σαι, -ται: [and, in like manner, compare κέλευ-σ-μα(τ) *command*, κελευ-σ-τή-ς *commander*, with pf. mid. κε-κέλευ-σ-μαι, -ται (259).] — e. VOWELS INSERTED: πιθ-α-νό-ς *persuasive* fr. πείθω (πιθ) *to persuade*, φαρ-έ-τρα (306 c) *quiver* fr. φέρ-ω *to bear*, αἱματ-η-ρό-ς *bloody* fr. αἷμα(τ) *blood*, τεχν-ί-τη-ς (306 b) *artist* fr. τέχνη *art*, ἡδ-ο-νή *pleasure* fr. ἥδ-ομαι *to be pleased*, πατρῷος (for πατρ-ώ-ϊο-ς) *paternal* fr. πατήρ *father*, ἐχ-υ-ρό-ς *firm* fr. ἔχ-ω *to hold*. — f. FINAL υ, σ, OR τ, DROPPED from noun-stem (often *with preceding vowel*): βασίλειος (for βασιλευ-ιο-ς) and βασιλ-ικό-ς *royal* fr. βασιλεύ-ς *king*, ἀλήθεια (for αληθεσ-ια) *truth*, fr. ἀληθής *true*, εὐτυχ-ία *good fortune* fr. εὐτυχής *fortunate*, στόμ-ιο-ν (for στοματ-ιο-ν) *bit* fr. στόμα(τ) *mouth*. — g. CONSONANT CHANGES: γράμμα (for γραφ-ματ) *letter*, λέξις (for λεγ-σι-ς) *speaking*, δικαστής (for δικαδ-τη-ς) *judge* fr. δικάζω *to judge*.

307. ACCENT OF SIMPLE WORDS. Oxytone are SUBSTANTIVES in -ιδ and -αδ, -ευ, -τηρ and -τριδ, -μο and -μα, -ων, and -ια of place. So most verbals in -τα, especially those of more than two syllables with long penult; and most verbals in -α (-η), especially those which change the vowel of the verb-stem by 306 c, or come from stems of two or more syllables. Accented on the penult are feminines in -τιδ, words of place in -ειο, diminutives in -ισκο; also diminutives in -ιο of three syllables with the first one long. Of other neuters nearly all have recessive accent: so *all* neuters of the 3d decl. — Oxytone are ADJECTIVES in -ο, -το, -κο, -νο (except those of material), -αδ, -ιδ, -υ, most in -λο, -ρο, and most in -εσ. Accented on the penult are those in αιο, οιο, (for α-ιο, ο-ιο,) -τεο, and -αλεο. — With almost all other suffixes, the accent is, generally or uniformly, recessive.

Derivation of Substantives.

308. A. From *masculine* stems (especially such as designate *persons* or *peoples*), FEMININES of like meaning are formed by adding — a. ια (nom. ιᾰ), cf. 118, and — b. ιδ (nom. ις). — Many such feminines are used as adjectives.

Thus — a. ἱέρεια (for ἱερευ-ια, 25) *priestess* fr. ἱερεύ-ς *priest*, Κρῆσσα (for Κρητ-ια, 36 a) fem. of Κρής (Κρητ) *Cretan*, Θρᾷσσα fem. of Θρᾷξ (Θρᾳκ) *Thracian;* whence irreg. βασίλισσα *queen* for reg. βασίλειᾰ fr. βασιλεύ-ς *king*. — b. Ἑλλην-ίς (-ιδ) fem. of Ἕλλην *Greek*, Μεγαρ-ίς fem. of Μεγαρεύ-ς *Megarian*, οἰκέ-τις (-τιδ) fem. of οἰκέ-τη-ς (-τα) *house-servant*, μυρο-πῶλ-ις (-ιδ) fem. of μυρο-πώλ-η-ς (-α) *ointment-seller*.

c. From masculine *denominatives* with suffix τα (nom. τη-ς) come feminines with τιδ (nom. τις, 306 b); but from masculine *verbals* with τα (nom. τη-ς) and τηρ (nom. τηρ), the feminines are formed irregularly with τειρα (for τερ-ια, 36 d) or τρια (for τερ-ια, 24) or τριδ (for τερ-ιδ, nom. τρίς). See 310–11. Irregular also are some feminines in αινα (= αν-ια) from masc. in ων and ο-ς, as λέαινα fem. of λέων (λεοντ) *lion*.

309. B. Many verbals are formed, especially from primitive verbs, by adding to the stem the suffixes

ο (nom. ο-ς) usually masc.: as λόγ-ο-ς *speech* fr. λέγ-ω.
ᾱ (nom. ᾱ or η) fem.: as μάχ-η *fight* fr. μάχ-ομαι.

a. These suffixes form ABSTRACTS, denoting the *action* of the verb: but, like many other suffixes, — perhaps more than others, — they have much variety of use. Thus from the stem of φυλάσσω *to guard* comes φυλακ-ή *act of guarding;* but also *place* of guarding, *watch-station; time* of guarding, *watch* of the night; *party* guarding, *garrison*. Observe especially that — b. A few *substantives* denoting the AGENT, and a few *adjectives*, are formed by ο (nom. ο-ς): τροφ-ό-ς *nurse* fr. τρέφ-ω *to nourish*, λοιπ-ό-ς *remaining* fr. λείπ-ω *to leave*. But many such words are used only in *composition;* see 331 a.

310. C. Verbals denoting the AGENT are formed by — a. ευ (nom. εύ-ς) masc. — b. τηρ, τορ, τᾱ, (nom. τήρ, τωρ, τη-ς,) masc., and τειρα, τρια, τριδ, (308 c, nom. τειρᾰ, τριᾰ, τρίς,) fem.

Thus — a. γραφ-εύ-ς *writer* fr. γράφ-ω, γον-εύ-ς (306 c) *parent* (genitor) fr. γίγνομαι (γεν) *to be born*, κουρ-εύ-ς (306 c, d) *barber* from κείρω (κερ) *to shave*. — b. σω-τήρ *savior*, fem. σώ-τειρα, from σώζω (σω) *to save*, ῥή-τωρ (-τορ) *orator* fr. st. ῥε *to speak*, ποιη-τή-ς *poet*, fem. ποιή-τρια, fr. ποιέ-ω *to compose*, αὐλη-τή-ς *flute-player*, fem. αὐλη-τρίς (-τριδ), fr. αὐλέ-ω *to play the flute*. Compare masc. τρο in ἰα-τρό-ς (healer) *physician* fr. ἰά-ομαι *to heal*, and masc. τι in μάν-τι-ς (raver) *prophet* fr. μαίνομαι (μαν) *to be mad*. Some verbals in τηρ denote the INSTRUMENT, as κρᾱ-τήρ (mixer) *mixing-bowl* fr. κερά-ννυ-μι *to mix*.

311. *Denominatives* — denoting one who has to do with some object — are formed by ευ (nom. εύ-ς), and τα (nom. τη-ς). For corresponding feminines, see 308.

Thus γραμματ-εύ-ς *secretary* fr. γράμμα(τ) *letter*, ἱππ-εύ-ς *horseman* fr. ἵππο-ς *horse*, ἱερ-εύ-ς *priest* fr. ἱερό-ς *sacred*, οἰκέ-τη-ς *house-servant* fr. οἶκο-ς *house*, στασι-ώ-τη-ς *partisan* fr. στάσι-ς *party*. — a. Denominatives thus formed from proper names of places are called GENTILES (as denoting the *people* of a place or country): thus Μεγαρ-εύ-ς *Megarian* fr. Μέγαρα (2d decl. plur.) *Megara*, Σικελι-ώ-τη-ς *Sicilian* fr. Σικελία *Sicily*.

312. D. Verbals denoting ACTION are formed by — a. τι, σι, σια, (nom. τι-ς, σι-ς, σία,) fem. — b. μο (nom. μό-ς) masc. and μᾰ (nom. μη) fem. — c. ια (nom. ίᾰ) fem. — Cf. 309.

Thus — a. πίσ-τι-ς (for πιθ-τι-ς) *faith* fr. πείθω (πιθ) in 2 perf. *I trust*, μίμη-σι-ς (35) *imitation* fr. μιμέ-ομαι *to imitate*, γέν-ε-σι-ς *origin* fr. γίγνομαι (γεν) *to become*, δοκιμα-σία *examination* fr. δοκιμάζω (δ) *to examine*. The Ionic has also τυ, as ὀρχη-σ-τύ-ς *dancing* fr. ὀρχέ-ομαι *to dance*. — b. ὀδυρ-μό-ς *wailing* fr. ὀδύρ-ομαι *to wail*, λογισ-μό-ς *calculation* fr. λογίζομαι (δ) *to calculate*, δυ-σ-μή *setting* from δύ-ω *to set*; compare fem. μι in δύνα-μι-ς *power* fr. δύνα-μαι *to be able*. θμο, θμα, are also used: thus ῥυ-θμό-ς (flowing movement) *rhythm* fr. ῥέ-ω (ῥυ) *to flow*, ἴ-σ-θμό-ς *passage* fr. εἶμι (ι) *to go*. — c. often from verbs in εύ-ω, as βασιλεία (for βασιλευ-ια) *kingship, kingdom*, fr. βασιλεύ-ω *to be king* (cf. 308 a); rarely from other verbs, as μαν-ία *madness* fr. μαίνομαι (μαν) *to be mad*. But see 330 a. — d. Many words of this class denote the *result* of an action: thus δό-σι-ς *giving*, but also *gift*. And, in like manner, words of the next class (313) sometimes denote the *action* itself.

313. E. Verbals denoting the RESULT of an action are formed by — a. ματ (nom. μα) neut. — b. εσ (nom. ος) neut.

Thus — a. πρᾶγ-μα (-ματ) *thing done, affair*, fr. πράσσω (πρᾱγ) *to do*, γράμ-μα (thing written) *letter* fr. γράφ-ω *to write*, ῥῆ-μα (thing spoken) *word* fr. stem ῥε *to speak*. — b. βέλ-ος (-εσ) *thing thrown, missile*, fr. βάλ-λω *to throw*, πάθ-ος *suffering* from πάσχω (παθ) *to suffer*. Some words in -εσ (nom. ος) appear to come from adjectives: as κράτ-ος *power* fr. κρατύ-ς (epic) *strong*, μῆκ-ος *length* fr. μακ-ρό-ς *long*.

314. F. Verbals denoting the INSTRUMENT or MEANS of an action are formed by τρο (nom. τρο-ν) neut.

Thus ἄρο-τρο-ν *plough* fr. ἀρό-ω *to plough*, λύ-τρο-ν *ransom* fr. λύ-ω *to loose*, σκῆπ-τρο-ν *staff, sceptre*, fr. σκήπ-τω *to prop*. — a. Less definite in meaning are θρο, θρα, τρα: as κλεῖ-θρο-ν *bar* fr. κλείω *to close*, ὄλ-ε-θρο-ς *destruction* fr. ὄλ-λυμι *to destroy*, παλαί-σ-τρα *wrestling-ground* fr. παλαί-ω *to wrestle*.

315. G. The PLACE is expressed by — a. verbals in τηριο (nom. τηριο-ν) neut. — b. denominatives in ειο (nom. εῖο-ν) neut. — c. in ων (nom. ών) masc. — d. in ιᾱ (nom. ιά) fem.

Thus — a. δικασ-τήριο-ν *court of justice* fr. δικάζω (δ) *to judge*, χρη-σ-τήριο-ν *seat* (or *saying*) *of an oracle* fr. χρά-ω *to give oracle*. — b. ταμι-εῖο-ν *treasury* fr. ταμία-ς *treasurer*, μαντ-εῖο-ν *prophetic seat* (or *saying*) fr. μάντι-ς *prophet*. — c. γυναικ-ών *women's apartment* fr. γυνή (γυναικ) *woman*. — d. σκοπ-ιά *watch-station* fr. σκοπό-ς *watchman*. — e. τήριο-ν and εῖο-ν are often used without an idea of place.

316. H. Substantives expressing QUALITY (*condition, office, working*) are formed, chiefly from adjective-stems, by — a. τητ (nom. της) fem. — b. συνᾱ (nom. σύνη) fem. — c. ια (nom. ια) fem.

Thus — a. νεό-της (-τητ) *youth* from νέο-ς *young*. — b. σωφρο-σύνη (-συνα) *discreetness* from σώφρων (σωφρον) *discreet*. — c. σωτηρ-ία *salvation* fr. σωτήρ *savior*, ἀθανασ-ία (35) *immortality* fr. ἀθάνατο-ς *immortal*, εὔνοια *good-will* fr. εὔνους (ευ-νοο) *well-disposed;* cf. 312 c.

317. I. DIMINUTIVES are formed from substantive-stems by — a. ιο (nom. ιο-ν) neut.; also αριο, ιδιο, υδριο, neut. — b. ισκο (nom. ίσκο-ς) masc., ισκᾱ (nom. ίσκη) fem. — c. ιδ (nom. ίς) fem.

Thus — a. παιδ-ίο-ν, παιδ-άριο-ν, *little child* from παῖς (παιδ) *child*, νησ-ίδιο-ν, νησ-ύδριο-ν, *little island* from νῆσο-ς *island*. — b. χιτων-ίσκο-ς *little tunic* fr. χιτών *tunic*, παιδ-ίσκη *young girl* fr. ἡ παῖς *girl*. — c. πυλ-ίς (-ιδ) *little gate* fr. πύλη *gate*. — d. ιο-ν is often used without diminutive meaning, as ὅρ-ιο-ν (= ὅρο-ς) *boundary*.

318. J. PATRONYMICS (which express descent from a father or ancestor) are formed from proper names of persons by ιδα (nom. ίδη-ς) masc., and ιδ (nom. ίς) fem.

The ο of the 2d decl. is dropped before the suffix: thus Τανταλ-ίδη-ς (-ιδα) *son of Tantalus*, Ταντα λ-ίς (-ιδ) *daughter of T.*, fr. Τάνταλο-ς *Tantalus*, Κεκροπ-ίδη-ς, Κεκροπ-ίς, fr. Κέκροψ *Cecrops*, Πηλείδης (for Πηλευ-ιδη-ς — in Hom. also Πηλη-ϊάδη-ς, cf. 661) fr. Πηλεύ-ς *Peleus*. But ι of the suffix is lost after stems in α and stems in ιο (which changes to ια): thus Βορεά-δη-ς, Βορεά-[δ]-ς fr. Βορέα-ς *Boreas*, Θεστιά-δης, Θεστιά-ς, fr. Θέστιο-ς *Thestius*. — a. Akin to patronymics are a few such words as ἀδελφ-ιδοῦ-ς (-ιδεο) *brother's* or *sister's son*, θυγατρ-ιδῆ (-ιδέα) *daughter's daughter*, πελαργ-ιδεύ-ς *young of the stork*, fr. ἀδελφό-ς, θυγάτηρ, πελαργό-ς. — b. Poetic are patronymics in ῑον or ῑων (nom. ίων): as Κρον-ίων (= Κρον-ίδη-ς) *son of* Κρόνο-ς *Cronus*.

319. K. Less frequent, or less definite in meaning, are the following suffixes: — a. ῆ (έα): συκ-ῆ (-έα) *fig-tree* from σῦκο-ν *fig*, κυν-ῆ (dog-skin) *helmet* fr. κύων (κυν) *dog*. — b. λο, λα (λλα): εἴδ-ω-λο-ν *image* fr. εἴδ-ομαι (poet.) *to appear*, διδάσκ-α-λο-ς *teacher* fr. διδάσκ-ω *to teach*, στή-λη *pillar* fr. ἵ-στη-μι *to set up*. — c. νο, να: τέκ-νο-ν *child* from τίκτω (τεκ) *to beget, bear*, στέφ-α-νο-ς *crown* fr. στέφ-ω *to crown*, ἡδ-ο-νή *pleasure* fr. ἥδ-ομαι *to be pleased*. — d. ρο, ρα: δῶ-ρο-ν *gift* fr. δί-δω-μι *to give*, γαμ-β-ρό-ς *brother-in-law* (by marriage) fr. γαμ-έ-ω *to marry*, ἕδ-ρα *seat* fr. ἕζομαι (ἑδ) *to sit*. — e. σα: δόξα (δοκ-σα) *opinion, reputation*, fr. δοκ-έω *to seem, think*. — f. το, τα: ἑρπ-ε-τό-ν *reptile* fr. ἕρπ-ω *to creep*, θάν-α-το-ς *death* fr. θνήσκω (θαν) *to die*, ἀρ-ε-τή (fitness) *virtue* fr. st. αρ (Hm.) *to fit*. — g. τ (ιτ, ατ, ητ, ωτ, αντ, οντ): χάρ-ις (-ιτ) *favor* fr. χαίρω (χαρ) *to be pleased*, ἔρ-ως (-ωτ) *love* fr. ἐρά-ω *to love*, δράκ-ων (-οντ) *serpent* (keen-sighted) fr. δέρκ-ομαι (poet.) *to see*. — h. δ (ιδ, αδ): τυρανν-ίς (-ιδ) *tyranny* fr. τύραννο-ς *tyrant*, λαμπ-άς (-αδ) *torch* fr. λάμπ-ω *to shine*. — i. ων, ον, μον, and (poetic) δον: κλύδ-ων *surge* fr. κλύζω (δ) *to wash*, εἰκ-ών (-ον) *image* fr. stem ικ, εικ *to be like*, ἡγε-μών (-μον) *leader* fr. ἡγέ-ομαι *to lead*.

Derivation of Adjectives.

For adjectives in ο-ς, see 309 b: for those in τό-ς and τέο-ς, see 265.

320. A. Adjectives which signify PERTAINING *to something* are formed from noun-stems by ιο (nom. ιο-ς).

Thus θαλάσσ-ιο-ς *marine* fr. θάλασσα *sea*, βασίλειο-ς (for βασιλευ-ιο-ς) *royal* fr. βασιλεύ-ς *king*, κεφαλαῖο-ς *capital* fr. κεφαλή *head*, αἰδοῖο-ς (for αιδοσ-ιο-ς) *venerable* fr. αἰδώς *respect*, ἑκούσ-ιο-ς (for ἑκοντ-ιο-ς) *voluntary* fr. ἑκών *willing*. Many GENTILE adjectives are made thus, as Μιλήσ-ιο-ς *Milesian* fr. Μίλητο-ς *Miletus*. — a. The forms ειο-ς and αιο-ς are also used: ἀνδρ-εῖο-ς *manly* fr. ἀνήρ (gen. ἀνδρ-ός) *man*, ἀνθρώπ-ειο-ς *human* fr. ἄνθρωπο-ς *man*. αῖο-ς with ORDINALS forms such words as δευτερ-αῖο-ς *on the second day*: ι-αῖο-ς forms designations of EXTENT and VALUE, as πλεθρ-ιαῖο-ς *measuring a* πλέθρο-ν *plethrum* (100 feet), δραχμ-ιαῖο-ς *worth a* δραχμή *drachma* (17½ cents). — b. From ιο-ς added to τηρ (310 b) comes the frequent τήριο-ς: σω-τήριο-ς *saving*, *salutary*, fr. σώ-ζω *to save*.

321. B. Adjectives *of similar meaning* are formed from noun-stems by κο (nom. κό-ς).

Thus νεανι-κό-ς *youthful* fr. νεανία-ς *young man*. But commonly ι is inserted: πολῖτ-ικό-ς *civil* fr. πολίτη-ς *citizen*, βασιλ-ικό-ς *royal* fr. βασιλεύ-ς *king*, ἡ ῥητορ-ική (scil. τέχνη the oratorical art) *rhetoric* fr. ῥήτωρ *orator*.

a. Many *verbal* adjectives, expressing FITNESS or ABILITY, are formed by κο (nom. κό-ς): τι (312 a) is then added to the verb-stem. Thus πειστικό-ς *fitted for persuading* fr. πείθ-ω *to persuade*, τακ-τικό-ς *skilled in marshalling* fr. τάσσω (ταγ) *to arrange*.

322. C. Adjectives denoting the MATERIAL are formed from substantive-stems by — a. εο (nom. εο-ς, contracted οῦ-ς, 81 c). — b. ινο (nom. ινο-ς).

Thus — a. (χρύσ-εο-ς) χρυσ-οῦ-ς *golden* fr. χρυσό-ς *gold*. — b. λίθ-ινο-ς *of stone* fr. λίθο-ς *stone*. — c. For ινο-ς there are other uses, as ἀνθρώπ-ινο-ς *human* fr. ἄνθρωπο-ς. In *oxytones* it often denotes TIME: ἐαρ-ινό-ς *vernal* fr. ἔαρ *spring*.

323. D. Adjectives denoting FULNESS or ABUNDANCE are formed from substantive-stems by εντ (nom. εις, 121), often with inserted η or ο; but few of these occur in Attic prose, as χαρί-εις (-εντ) *graceful*, *pleasing*, fr. χάρι-ς (χαριτ, 306 f) *grace*.

324. E. Adjectives expressing ACTIVITY are formed from verb-stems by μον (nom. μων, 124 b): thus μνή-μων (-μον) *remembering*, *mindful*, fr. μι-μνή-σκομαι *to remember*. For μον instead of ματ in (possessive) compounds, see 330.

325. F. Many verbal adjectives formed by the suffix εσ (nom. ης, 124 a), with PASSIVE or ACTIVE meaning, are used only in *composition*; see 331 c. Very few — as ψευδ-ής *false* fr. ψεύδ-ομαι *to lie* — are used separately.

326. G. Less frequent, or less definite in meaning, are the following suffixes: — a. λο: δει-λό-ς *fearful* (timid) fr. st. δι, δει, *to fear*, ὁμ-α-λό-ς *level* fr. ὁμό-ς (epic) *same*. — b. μο: μάχ-ι-μο-ς *warlike* fr. μάχη *battle*; also

from verb-stems, with inserted σι (312 a): χρή-σιμο-ς *useful* fr. χρά-ομαι *to use.* — c. νο: δει-νό-ς *fearful* (to be feared) fr. st. δει *to fear*, ὀρει-νό-ς (for ορεσ-νο-ς, 16) *mountainous* fr. ὄρος (ορεσ) *mountain.* — d. ρο: λαμπ-ρό-ς *brilliant* fr. λάμπ-ω *to shine*, φοβε-ρό-ς *fearful* (frightful, or afraid) fr. φοβέ-ω *to frighten.* — e. σιο: ἄξιος (= αγ-σιο-ς, weighing) *worth, worthy,* fr. ἄγ-ω *to weigh.* — f. αλεο: θαρσ-αλέο-ς (33 a) *courageous* fr. θάρσος *courage.* — g. αδ: φυγ-άς (-αδ) *fugitive* fr. φεύγω (φυγ) *to flee.* These are often used as substantives. Feminine adjectives in αδ, ιδ, are chiefly poetic. — h. τ (ητ, ωτ): ἀ-γνώ-ς (α-γνω-τ) *unknown* fr. ἀ- *un-* and γι-γνώ-σκω *to know*, πέν-ης (-ητ) *poor* fr. πέν-ομαι *to be poor.* — i. υ: ἡδ-ύ-ς *pleasant* fr. ἥδ-ομαι *to be pleased.*

Derivation of Verbs.

327. The stems of most DENOMINATIVE VERBS end in α, ε, ο, ευ, ιδ, αδ, αν, υν. But these are not always *suffixed* to the noun-stem: α, ε, ο, usually belong to the noun-stem (unaltered, or with change of final vowel, 306 c); so, not seldom, does ευ; rarely so ιδ, αδ, αν, υν. In meaning, they are not clearly distinguished from each other.

Thus — a. τιμά-ω *to honor* fr. τιμή (τιμα) *honor*, ἀριστά-ω *to breakfast* fr. ἄριστο-ν *breakfast.* — b. φιλέ-ω *to love* fr. φίλο-ς *dear*, μαρτυρέω *to testify* fr. μάρτυς (μαρτυρ) *witness.* — c. δηλό-ω *to manifest* fr. δῆλο-ς *manifest*, ζημιό-ω *to punish* fr. ζημία *penalty.* — d. βασιλεύ-ω *to reign* fr. βασιλεύ-ς *king*, ἀληθεύ-ω *to speak truth* fr. ἀληθής (306 f) *true.* — e. ἐλπίζ-ω (δ) *to hope* fr. ἐλπίς (δ) *hope*, ἑλληνίζ-ω *to speak Greek* fr. Ἕλλην *Greek*, φιλιππίζ-ω *to favor Philip* fr. Φίλιππο-ς *Philip.* — f. δικάζ-ω *to judge* fr. δίκη *justice*, ἐργάζ-ομαι *to work* fr. ἔργο-ν *work.* — g. χαλεπαίν-ω *to be angry* fr. χαλεπό-ς *hard, angry:* thus many verbs from words in ματ, as σημαίν-ω *to signify* fr. σῆμα(τ) *sign.* — h. ὀξύν-ω *to sharpen* fr. ὀξύ-ς *sharp*, θαρσύν-ω *to encourage* fr. θάρσος *courage.* — i. There are still other denominatives, some of which keep the noun-stem unchanged, as δακρύ-ω *to weep* fr. δάκρυ (poetic) *tear*, φυλάσσω (φυλακ) *to watch* fr. φύλαξ (φυλακ) *watchman;* some change it more or less, as καθαίρω (καθαρ) *to purify* fr. καθαρό-ς *pure*, ἐλασσόω *to lessen* fr. ἐλάσσων (cf. 100) *less*, παλαί-ω *to wrestle* fr. πάλη (παλα) *wrestling.*

j. A few verbs in αω, ιαω, denote an AFFECTION OF THE BODY: ἐρυθρ-ιάω *to redden* fr. ἐρυθρό-ς *red;* a few are DESIDERATIVE: θανατ-άω *to desire death* fr. θάνατο-ς *death.* Other desideratives are formed in σειω: γελασείω *to desire to laugh* fr. γελά-ω *to laugh.*

Derivation of Adverbs.

328. For adverbs derived from adjectives, see 132: for adverbs in ω derived from prepositions, see 132 d: for correlative adverbs from pronoun-stems, see 144: for numeral adverbs, see 147. 150. Adverbs are also formed by the suffixes

a. δόν (oxytone), mostly poetic (only poetic δά): σχε-δόν *near, nearly,* fr. ἔχ-ομαι (σεχ, σχε) *to hold on by, to be close to*, ταυρ-η-δόν *bull-like* fr. ταῦρο-ς *bull*, ἔν-δον *within* fr. ἐν *in.* — b. δην (paroxytone): χύ-δην (pouringly) *confusedly* fr. χέω (χυ) *to pour*, σπορ-ά-δην *scatteredly* fr. σπείρω

(σπερ) *to sow, scatter*, συλ-λήβ-δην *comprehensively* fr. συλ-λαμβάνω (ληβ) *to comprehend.* — c. τί (oxytone): ὀνομασ-τί *by name* fr. ὀνομάζω (δ) *to name*, ἑλληνισ-τί *in Greek* fr. ἑλληνίζω (δ) *to speak Greek.* — d. ί or εί (oxytone), used with compounds: ἀ-κηρυκτ-ί *without herald* fr. ἀ-κήρυκτο-ς *unheralded*, παν-δημ-εί *with the whole people* fr. πάν-δημο-ς *including the whole people.*

Composition of Words.

329. The union of one stem with another gives occasion for various *euphonic changes.*

These are, in general, the same as those occasioned by suffixes, see 306. Thus a vowel is often inserted, — most commonly ο, — especially where consonants would otherwise be brought together: μητρ-ό-πολι-ς *mother-city* fr. μήτηρ (99) *mother* and πόλι-ς (103) *city*, καλλ-ί-φωνο-ς *beautiful-voiced* fr. (καλλο-ς same as) καλό-ς *beautiful* and φωνή *voice.* — Final α of the 1st decl. often becomes ο: μηνο-ειδής *moon-shaped* fr. μήνη (poetic) *moon* and εἶδος *appearance* (cf. 331 c).

330. The last stem in a compound noun often undergoes some change of ending.

Thus final α usually becomes ο, as in καλλ-ί-φωνο-ς just given. To consonant-stems ο is often added: πρό-χειρο-ς (before the hand) *at hand* (112 ab). Final ματ becomes μον or μο or ματο: πολυ-πράγμων (-πραγμον) *busy* fr. πολύ-ς *many* and πρᾶγ-μα(τ) *affair*, ἀν-ώνυμο-ς *nameless* fr. ἀν- *un-* and ὄνομα(τ) *name* (cf. 306 f). — a. Abstract substantives which do not end in ια, generally take it when used in the last part of an abstract compound: βουλ-ή *counsel*, πρᾶξις (πρᾶγ-σι-ς) *action*, but εὐ-βουλ-ία *good counsel*, εὐ-πραξ-ία *good success*; — only after a *preposition* can they remain unchanged: προ-βουλή *previous counsel*, διά-πραξις *transaction.* — b. Internal change is seen in σώ-φρων (-φρον) *sound-minded, discreet*, fr. σῶ-ς (117 b) *safe* and poetic φρήν (φρεν) *mind.*

331. Many verbals are seldom or never used except as the last stem in a compound noun.

Thus — a. Many words denoting the *agent*, and many *adjectives*, formed by ο (nom. ο-ς): λογο-γράφο-ς *speech-writer*, ἄ-γραφο-ς *unwritten*, καρπο-φόρο-ς *fruit-bearing*, though -γραφ-ο-ς (*writer* or *written*) is never used by itself, and φορ-ό-ς (*bearing* fr. φέρ-ω) only in late authors. — b. Some words denoting the *agent*, formed by α (nom. η-ς or α-ς): κωμ-άρχη-ς *village-ruler* fr. κώμη (306 b) *village* and -αρχ-η-ς (αρχ-α) fr. ἄρχ-ω *to rule.* — c. Many adjectives of *passive* or *active* meaning, formed by εσ (nom. ης, 325): ἀ-βλαβής *unharmed*, also *unharming*, fr. -βλαβ-ης (-εσ) fr. βλάπτω (βλαβ) *to harm.* But in many compound adjectives final εσ of the stem belongs to an *included substantive:* δεκα-ετής (having) *lasting ten years* fr. δέκα *ten* and ἔτος (ετεσ) *year.* Those in ώδης are contracted from ο-ειδής: ἀνδρ-ώδης (for ανδρ-ο-ειδης) having the appearance or character of a man, *man-like*, fr. ἀνήρ (99) *man* and εἶδος (Ϝειδεσ) *appearance.*

332. The first part of a compound noun may be made directly from a verb-stem; but such compounds are not very numerous in Attic prose.

Thus μισό-δημο-ς *hating the people* fr. μισέ-ω (306 c) *to hate* and δῆμο-ς *people*, φθιν-όπωρο-ν *late autumn* fr. φθίν-ω *to perish* and ὀπώρα (330) *autumn.* — a. To the verb-stem they often add σι (before vowels σ), cf. 326 b: λυσι-τελής (paying charges) *advantageous* fr. λύ-ω *to* (loose) *defray* and τέλος (τελεσ) *charge*.

333. Indirect Compounds are those derived from words already compounded.

Thus from στρατ-ηγό-ς *army-leader, general,* — which is formed DIRECTLY by uniting the stems of στρατό-ς (306 b) *army* and ἀγό-ς (poetic) *leader*, see 309 b. 306 d, — come several *indirect* compounds: the denom. nouns στρατηγ-ία (316 c) *generalship*, στρατηγ-ικό-ς (321) *pertaining to a general;* the denom. verb στρατηγέ-ω (327 b) *to be general;* and the verbal στρατήγη-μα(τ) *stratagem* derived from στρατηγέ-ω.

a. *All* compound verbs which do not begin with prepositions, and *many* which do, are denominatives from compound nouns: thus στρατηγέ-ω fr. στρατ-ηγό-ς just given, δημοκρατέ-ω *to have popular government* fr. (unused) δημο-κρατης (331 c) *having popular government* fr. δῆμο-ς *people* and κράτος *power*, ἐναντιό-ομαι (203 b) *to oppose* fr. ἐν-αντίο-ς *opposite*.

334. ACCENT OF COMPOUND NOUNS. — a. Direct compounds of the 2d decl. have *recessive* accent.

Thus εὔ-ρυθμο-ς *having good rhythm* fr. εὖ *well* and ῥυ-θμό-ς *rhythm*, ἔξ-οδο-ς *departure* fr. ἐξ *out of* and ὁδό-ς *way*. But — b. *Objective compounds* (335 a) in which the last stem is a verbal of *transitive* meaning with the suffix ο (309), are accented on the *penult* if that is short; if that is long, on the *ultima:* καρπο-φόρο-ς (331 a) *fruit-bearing*, στρατ-ηγό-ς (333) *army-leader, general.* But some such compounds — especially those ending in -αρχ-ο-ς (*ruler*) and -οχ-ο-ς (*holder* fr. ἔχ-ω) — follow the general rule: ἡνί-οχο-ς (rein-holder) *charioteer* fr. ἡνία *rein*, ἵππ-αρχο-ς *commander of horse* fr. ἡ ἵππο-ς *cavalry*.

c. Other compound nouns are accented, in general, like simple nouns with the same suffixes.

Thus εὐ-μενής *having good* (kind) *spirit* fr. εὖ *well* and μένος *spirit* (cf. 307), ἐκλεκ-τό-ς *chosen out*, an indirect compound (333) derived from ἐκ-λέγ-ω *to choose out*.

335. MEANING OF COMPOUND NOUNS. Among direct compounds we distinguish

a. OBJECTIVE COMPOUNDS, in which one part is like a dependent case, connected, either directly or by means of prepositions, with the meaning of the other part.

Thus στρατ-ηγό-ς (333, like στρατὸν ἄγων) *army-leader*, ἀξιό-λογος (301, = ἄξιος λόγου) *worthy of mention*, χειρ-ο-ποίητο-ς (= χερσὶ ποιητός) *made with hands*, μισό-δημο-ς (332, = μισῶν τὸν δῆμον) *hating the people*, θεο-φιλής (331 c, = ὑπὸ τῶν θεῶν φιλούμενος) *loved by the gods*.

b. POSSESSIVE COMPOUNDS, in which the first part qualifies the second, while the whole depends on an implied idea of possession.

Thus ἰσό-μοιρο-ς (= ἴσην μοῖραν ἔχων) *having equal part*, καλλ-ί-φωνο-ς (329, = καλὴν φωνὴν ἔχων) *having a beautiful voice*, πολυ-πράγμων (330, = πολλὰ πράγματα ἔχων having many affairs) *busy*, εὔ-νους (676, = ἀγαθὸν νοῦν ἔχων having a good mind) *well-disposed*, ἀνδρ-ώδης (331 c, = ἀνδρὸς εἶδος ἔχων having a man's appearance) *manlike*.

c. DETERMINATIVE COMPOUNDS, in which the first part, like an adjective or adverb, qualifies (or determines) the second, but with no implied idea of possession.

Thus ἀκρό-πολι-ς (= ἄκρα πόλις city-summit) *citadel*, μεσ-ημβρία (for μεσ-ημερια, = μέση ἡμέρα) *mid-day*, ψευδ-ο-μάρτυς (= ψευδὴς μάρτυς) *a false witness*, ὁμό-δουλο-ς (= ὁμοῦ δουλεύων together serving) *fellow-servant*, ὀψι-μαθής (= ὀψὲ μαθών) *late-learned*.

d. PREPOSITIONS may enter into compound nouns in each of the above relations: — da. objective: παρά-νομο-ς (aside from law) *illegal*. — db. possessive: ἔν-θεο-ς (having a god in him) *inspired*. — dc. determinative: ἔξ-οδο-ς (from-way, going out) *departure*.

336. INSEPARABLE PREFIXES. — a. ALPHA PRIVATIVE. The prefix ἀν- *un-* (before consonants ἀ-) with adjectives forms determ. compounds, with substantives mostly possessive compounds: ἀν-ελεύθερο-ς *not free*, ἄκων (for ἀ-έκων, orig. α-Fεκων) *unwilling*, ἄ-παις (having no children) *childless*. — b. From this must be distinguished ALPHA CONJUNCTIVE (ἀ- or ἁ-, = ἅμα *together with*), as in ἀ-κόλουθο-ς (having his way along with) *attendant* fr. κέλευθο-ς (poetic) *way*; — and ALPHA EUPHONIC, as in ἄ-σταχυ-ς (not Attic) = στάχυ-ς *ear of corn*.

c. The insep. δυς- ILL (*badly*, *difficultly*) is the opposite of εὖ *well*, *easily*: δύς-ελπις (= κακὰς ἐλπίδας ἔχων having ill hopes) *desponding*, δυσ-άλωτο-ς *hard to be taken*.

PART FOURTH.

SYNTAX.

DEFINITIONS.

337. SYNTAX shows how words are combined in sentences.

A SENTENCE is SIMPLE when the essential parts of a sentence are found in it *only once*. (For *compound sentences*, see 493.)

The essential parts of a sentence are
the SUBJECT, of which something is said, and
the PREDICATE, which is said of the subject.

The subject of a sentence is a *substantive* (or pronoun) in the *nominative* case. The predicate of a sentence is a *finite verb* in the same number and person as the subject.

a. The only nominatives of the *first person* are ἐγώ, νώ, ἡμεῖς; of the *second*, σύ, σφώ, ὑμεῖς; all other nominatives are of the *third person*.

b. These are sometimes called the *grammatical*, in distinction from the *logical*, subject and predicate. The latter include, beside the nominative and finite verb, all other words in the sentence which belong to these respectively. Thus in the sentence ἤθους δικαίου φαῦλος οὐ ψαύει λόγος *a bad report touches not a just character*, λόγος and ψαύει are the grammatical subject and predicate, φαῦλος λόγος and ἤθους δικαίου οὐ ψαύει the logical.

c. The INFINITIVE mode, though it is not the predicate of a sentence, has its subject. The subject of the infinitive is a *substantive* in the *accusative* case (535).

338. The verb, beside its subject, may have an OBJECT on which its action is exerted. The object of a verb is a *substantive* in an *oblique* case (accusative, genitive, or dative).

a. The object is DIRECT or INDIRECT, according as it is related *immediately* or *remotely* to the action of the verb. The verb is TRANSITIVE when its action passes over to a direct object; otherwise it is INTRANSITIVE.

b. The *remote* relations of an object to a verb are expressed to a great extent by means of PREPOSITIONS.

c. The INFINITIVE and PARTICIPLE may have objects, both direct and indirect, like the finite verbs to which they belong.

ATTRIBUTIVE, APPOSITIVE, AND PREDICATE-NOUN.

339. A substantive may be qualified
by an *adjective* in the same case, number, and gender.
by a *substantive* in the same case.

340. The ADJECTIVE may be an *attributive* or a *predicate-adjective*.

a. an ATTRIBUTIVE, when its connection with the substantive is *taken for granted* in the sentence, not brought about by it: thus ὁ ἀγαθὸς ἀνὴρ ἡδονὰς αἰσχρὰς φεύγει *the good man avoids shameful pleasures.*

b. a PREDICATE-ADJECTIVE, when it is brought *by the sentence* into connection with the substantive: ὁ ἀνὴρ ἀγαθός ἐστι (γίγνεται, φαίνεται, καλεῖται, νομίζεται) *the man is* (*becomes, appears, is called, is considered as*) *good,* τὰς ἡδονὰς αἰσχρὰς ἡγεῖται *he thinks the pleasures shameful.*

c. The adjective in the former case is purely *adnominal*, belonging exclusively to its substantive: in the latter case it is generally *adverbial*, being connected also with the verb. — Thus the Greek often uses a predicate-adjective where other languages use an adverb, or a preposition with its case: τριταῖοι ἀπῆλθον *they went away on the third day,* Λακεδαιμόνιοι ὕστεροι ἀφίκοντο *the Lacedaemonians arrived afterward,* ἑκόντες εἵλεσθε τὰ τῶν Ἀθηναίων *willingly you chose the* (*side*) *of the Athenians,* ὅρκιός σοι λέγω *I speak to you under oath.*

341. In like manner, the QUALIFYING SUBSTANTIVE may be an *appositive* or a *predicate-substantive.*

a. an APPOSITIVE: θαυμάζω Μιλτιάδην τὸν στρατηγόν *I admire Miltiades the general.*

b. a PREDICATE-SUBSTANTIVE: ποιοῦσι (καλοῦσι, καθιστᾶσι, νομίζουσι) Μιλτιάδην στρατηγόν *they make* (*call, appoint, consider*) *Miltiades a general.*

342. a. The substantive qualified is called the SUBJECT of the attributive, appositive, or predicate-noun. This must not be confounded with the subject of a *sentence* (337).

b. The attributive stands in the closest relation to its subject, forming with it one complex idea, like the parts of a compound word. The appositive, in general, is less closely related to its subject, being added to it as an explanation or description. The predicate-noun (adjective or substantive) is still less closely related to its subject, being brought into connection with it by the sentence. The predicate-noun is sometimes called simply a *predicate.*

343. Many verbs, from the nature of their meaning, are commonly connected with a predicate-noun. Such are verbs which signify *to be, become, appear, be called, chosen, considered,* and the like.

With these, a predicate-noun is put in the NOMINATIVE case, agreeing with the *subject* of the verb: ὁ ἀνὴρ ἀγαθός ἐστι (γίγνεται, φαίνεται, καλεῖται, νομίζεται); see 385. — a. The verb εἰμί *to be*, when thus used, is called the

COPULA, since it does little more than to *couple* the subject and the predicate-noun. For the frequent omission of the copula, see 358 a. — b. Yet all these verbs, even εἰμί *to be*, are often used without a predicate-noun, as complete predicates.

c. TRANSITIVE verbs, which correspond in sense to the foregoing, take a predicate-noun in the ACCUSATIVE case, agreeing with the *object* of the verb. Such are verbs which signify *to make*, *call*, *appoint*, *consider*, and the like: ποιοῦσι (καλοῦσι, καθιστᾶσι, νομίζουσι) Μιλτιάδην στρατηγόν; see 400.

d. The INFINITIVES and PARTICIPLES of the same verbs are also connected with predicate-nouns belonging to their subject or object.

344. PRONOUNS OF REFERENCE.

a. RELATIVE PRONOUN. A substantive may be qualified by a sentence. The sentence is then introduced by a relative pronoun, in the same number and gender as the substantive or ANTECEDENT.

Thus ἀνὴρ ὃν πάντες φιλοῦσι *a man whom all love*, = ἀνὴρ πᾶσι φίλος *a man beloved by all*. The substantive has the name *antecedent* because it commonly *goes before* the relative.

b. DEMONSTRATIVE PRONOUN OF REFERENCE. A substantive, once used, may be recalled or referred to by a demonstrative pronoun, in the same number and gender as the substantive or ANTECEDENT.

The functions of the substantive and adjective, described in the foregoing sections, may be sustained by other parts of speech or forms of expression: these are called

EQUIVALENTS OF THE SUBSTANTIVE AND ADJECTIVE.

345. The principal equivalents of the ADJECTIVE are

a. the article: as οἱ ἄνθρωποι *the men*.

b. the adjective-pronoun: τίνες ἄνθρωποι *what men?*

c. the participle: ἀθυμοῦντες ἄνθρωποι *dispirited men*.

d. The article is used *only* as an attributive. So, too, the adjective and participle are always attributive, when placed directly after the article. In like manner, other forms of expression, when they follow the article, have the force of attributives: especially

e. a substantive in the genitive: οἱ τῆς πόλεως ἄνθ. *the men of the city*.

f. an adverb (of time, place, etc.): οἱ νῦν ἄνθ. *the men now* (living).

g. a preposition with its case: οἱ ἐν τῇ πόλει ἄνθ. *the men in the city*.

h. Even without the article preceding it, the genitive is often used as an attributive: στέφανος χρυσοῦ *crown of gold* = *golden crown*; also as a predicate-substantive: ὁ στέφανος χρυσοῦ ἐστι *the crown is of gold*. A similar use of the adverb, and of the preposition with its case, is less frequent: ἡ ἧσσα οὐκ ἄλλο τι φέρει ἢ ἄντικρυς δουλείαν *defeat brings nothing else than utter servitude*, ἐν τούτῳ τῷ τρόπῳ ἦσαν οἱ Ἕλληνες *the Greeks were in this condition*.

For the use of a sentence as equivalent to the adjective, see 344 a.

346. The principal equivalents of the SUBSTANTIVE are

a. the adjective, or any of its equivalents, when used without a substantive.

b. the substantive-pronoun (personal or reflexive).

c. the infinitive, with or without the neuter article.

d. a sentence used as a subordinate part of another sentence.

Thus — a. πάντες ἐπῄνεσαν *all approved*, τοῖς ἐν τῇ πόλει ἐχαλέπαινον *I was angry with those in the city.* — b. ἡμεῖς ὁμολογοῦμεν *we agree*, ἔκτειναν ἑαυτούς *they killed themselves.* — c. ἔδοξεν ἀπελθεῖν *it was thought best to depart.* — d. ἔλεγεν ὅτι ταῦτα ἐγένετο *he said that these things took place.*

e. Any word or phrase viewed merely as a *thing* may take the place of a substantive: τὸ γνῶθι σεαυτὸν καὶ τὸ σωφρόνει ἐστὶ ταὐτόν *the "know thyself" and the "be wise" are the same thing.*

f. A preposition with a numeral may take the place of a substantive: ἀπέθανον αὐτῶν περὶ ἑβδομήκοντα *there died of them about seventy*, διέφθειραν ἐς ὀκτακοσίους *they destroyed to the number of eight hundred.*

g. All these forms are said to be used SUBSTANTIVELY, or used *as substantives*. The forms c., d., e., are equivalent to substantives of the NEUTER gender.

INDETERMINATE SUBJECT.

347. The *subject* of a *sentence* may be indeterminate.

It is then thought of in a manner wholly vague and general, merely as that to which the predicate applies; and it is not expressed in words. Thus ὀψὲ ἦν *it was late*, ἡμέρα ἐγένετο *it became day*, καλῶς ἔχει *it is well*, δεῖ μάχης (it needs) *there is need of a battle.* — The same construction is seen in *passive* verbs, especially in the *perfect* and *pluperfect:* παρεσκεύασταί μοι (things have been prepared) *preparation has been made by me.* But it appears most frequently when the verbal in τέον (or τέα) is used with εἰμί *to be* (expressed or understood): οὐκ ἀδικητέον ἐστί (not any thing is to be unjustly done) *injustice must not be done*, τῷ νόμῳ πειστέον (or πειστέα) *obedience must be rendered to the law.*

348. These verbs which have the indeterminate subject are most properly called IMPERSONAL VERBS. That name, however, is applied also to the more frequent cases in which the subject of a verb is not a nominative, but an infinitive or a sentence (346 c, d): ἔξεστιν εὐδαιμονεῖν *it is possible to be happy*, δῆλον ἦν ὅτι ἐγγύς που ὁ βασιλεὺς ἦν *it was plain that the king was somewhere near.*

349. In like manner, the *object* of a verb may be indeterminate.

Thus ἀπήγγελλον περὶ τῆς στρατιᾶς *they reported* (whatever they had to report) *concerning the army*, βραδύς ἐστι λέγειν *he is slow to speak.*

350. The *subject* of an *attributive* is very often indeterminate.

The attributive then is NEUTER, and may be either *singular* or *plural.* The indeterminate subject may be expressed by such words as THING, AFFAIR, CONDITION, QUALITY, SPACE, TIME, and many more. Thus ἀγαθά (good things) *goods*, τὸ λεγόμενον (the thing said) *the common saying*, τὰ

χρήσιμα (the useful things) *that which is useful*, τὰ τῆς πόλεως *the (affairs) of the city*, τὸ τυραννικόν *the (condition* or *character) of tyrant*, τὸ καλόν *the* (quality) *beautiful*, ἐπὶ πολύ (over much space or time) *to a great extent* or *for a long time*, ἐν μέσῳ (in the midst) *in public*, ἀφ' οὗ (from what time) *since*, τὸ ἀπὸ τοῦδε (the time from this time) *henceforth*, τὸ ναυτικόν *the* (naval force) *navy*, τὸ βαρβαρικόν *the* (barbarian world) *barbarians*, τὸ κοινόν *the commonwealth*, τὰ Διονύσια *the (festival) of Dionysus*; cf. 407 b.

a. Neuter *pronouns* are very often thus used with indeterm. subject: other attributives, in this use, are generally preceded by a neuter article.

GENERAL RULES OF AGREEMENT.

Finite Verb and Subject-Nominative.

351. a. The finite verb agrees with its subject-nominative in number and person. But — b. With a neuter plural nominative, the verb is singular. (Cf. 366.)

Thus — a. εὖ σὺ πάντα εἶπες καὶ ἐπῃνέσαμεν ἡμεῖς *thou saidst all things well and we approved.* — b. τὰ πράγματα ταῦτα δεινά ἐστι *these circumstances are fearful.* — For exceptions in NUMBER, see 361–68. For OMISSION of the subject or the predicate, see 355. 358

Adjective and Substantive.

352. An adjective agrees with its substantive in case, number, and gender.

Thus ἀνὴρ φιλότιμος ἐθέλει αἰσχρῶν κερδῶν ἀπέχεσθαι *a man fond of honor is disposed to abstain from dishonorable gains.* — This rule applies both to the *attributive* and the *predicate-adjective.* Similar rules may be given for the ARTICLE, ADJECTIVE-PRONOUN, and PARTICIPLE. — For exceptions in NUMBER and GENDER, see 361–73. — For OMISSION of the subject, see 359.

Appositive and Substantive.

353. The appositive agrees in case with its subject.

Thus εἰς Πέλτας πόλιν οἰκουμένην *to Peltae an inhabited city.* — A similar rule may be given for the PREDICATE-SUBSTANTIVE.

a. The appositive may be related to its subject as the part to the whole; this is called PARTITIVE APPOSITION: ὁ στρατὸς ἱππεῖς καὶ πεζοί *the army cavalry and infantry*, οὗτοι ἄλλος ἄλλα λέγει *these say, one one thing, another another.* — b. To words denoting *person*, in the accusative or dative, the poets often add an appositive denoting the *part* (head, hand, heart, mind, shield, etc.) which is specially affected by the action: ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων *what manner of saying has escaped* (thee) *the fence of thy teeth*, ἀλλ' οὐκ Ἀγαμέμνονι ἥνδανε θυμῷ *but it pleased not* (Agamemnon, the heart) *the heart of Agamemnon.*

c. In Homer, a demonstrative (commonly ὁ δέ), used at the beginning of a sentence, is often explained by adding as an appositive the object referred to: οἱ δ' ἀντίοι ἔγχε' ἄειραν Τρῶες *but they in opposition raised their spears, the Trojans*, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος *but it flew over him, the brazen spear.*

d. When a WORD and a SENTENCE are in apposition, the word may stand either in the *nominative* or the *accusative*. Some neuter words — as τεκμήριον *evidence*, κεφάλαιον *chief point* — are often used in this way; also attributives with neuter article (350), as τὸ μέγιστον *the greatest thing*, τὸ ἐναντίον *the contrary;* and neuter pronouns, as αὐτὸ τοῦτο *this very thing*, ταὐτὸ τοῦτο *this same thing*, δυοῖν θάτερον *one of two things*, ἀμφότερον or ἀμφότερα *both*, etc.

PRONOUN OF REFERENCE WITH ITS ANTECEDENT.

354. The relative agrees with its antecedent in number and gender.

Thus ἐνταῦθα ἦν κρήνη ἐφ' ᾗ λέγεται Μαρσύας τὸν Σάτυρον θηρεῦσαι *here was a spring by which Marsyas is said to have caught the Satyr*, παράδεισος θηρίων πλήρης ἃ Κῦρος ἐθήρευε *a park full of wild beasts which Cyrus used to hunt.* — A similar rule may be given for the DEMONSTRATIVE OF REFERENCE.

a. If the relative is subject of a sentence, its verb takes the PERSON of the antecedent: ἡμεῖς οἳ τοῦτο λέγομεν *we who say this.*

For exceptions, see 361–73. For OMISSION of the antecedent, see 360. For ATTRACTION, INCORPORATION, and other peculiarities of relative sentences, see 551–63.

OMITTED SUBJECT,

PREDICATE, AND OBJECT.

355. The subject of a FINITE VERB is often omitted.

Thus — a. when it is a pronoun of the first or second person: λέγω *I say*, ἀκούσατε *hear ye.* But the pronoun is not omitted if there is an emphasis upon it: ἃ ἂν ἐγὼ λέγω ὑμεῖς ἀκούσατε *whatever I may say do you hear.* Compare 458.

b. when it is a pronoun of the third person, referring to a word expressed or implied in the context: Κῦρος τὰς ναῦς μετεπέμψατο, ὅπως ὁπλίτας ἀποβιβάσειε, καὶ βιασάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν *Cyrus sent for the ships, that he* (Cyrus) *might land heavy-armed men, and they* (the army of Cyrus) *having overpowered the enemy might effect a passage, if they* (the enemy) *should be keeping guard.*

c. when it is a general idea of person: φασί, λέγουσι, *they* (men, people) *say*, ἐσάλπιγξε (one sounded the trumpet) *the trumpet sounded*, ἀστράπτει *it* (properly, some divinity) *lightens*, ὃν οἱ θεοὶ φιλοῦσιν ἀποθνήσκει νέος (one) *whom the gods love dies young.*

d. when it is the indeterminate subject: ὡς αὐτῷ οὐ προὐχώρει *when* (things did not advance for him) *he had no success*, ἃ συμφέρει γένοιτο *may (things) which are advantageous come to pass.*

356. The OBJECT of a VERB is often omitted.

This occurs in cases which correspond to b., c., d., of the foregoing section: thus — b. ἐμπιπλὰς ἁπάντων τὴν γνώμην ἀπέπεμπε (sc. αὐτούς, referring to ἁπάντων) *filling the mind of all he sent (them) away.* — c. φιλοτιμία παροξύνει (sc. ἀνθρώπους) κινδυνεύειν ὑπὲρ εὐδοξίας *emulation incites (men) to incur danger for fame*, τίς μισεῖν δύναται ὑφ' οὗ τιμᾶται *who can hate* (one) *by whom he is honored?* — d. ὅστις ἔχει δοθήσεται αὐτῷ *whoever*

has (something), *to him shall be given*, οἱ θεοὶ ὧν δεόμεθα κατεσκευάκασι *the gods have provided* (*the things*) *which we require.*

357. The SUBJECT of an APPOSITIVE or PREDICATE-NOUN may be omitted when it is the same with the omitted subject or object of a verb: Θεμιστοκλῆς ἥκω παρὰ σέ (*I*) *Themistocles am come to thee*, ῥήτορές ἐστε (*ye*) *are orators*, τὰ κακῶς τρέφοντα χωρί' ἀνδρείους ποιεῖ (sc. ἀνθρώπους) *the places that furnish a poor support make* (*men*) *manly.*

358. A VERB is often omitted.

Thus — a. the verb εἰμί *to be*, when used as a COPULA (343 a), especially the forms ἐστί and εἰσί: ἀγαθὸς ὁ ἀνήρ *the man* (*is*) *good*, τί τοῦτο *what* (*is*) *this? what of it?* ἐν ὁδῷ ἤδη πάντες *all* (*are*) *now on the way*: — particularly with verbals in τέον or τέα (347): τῷ νόμῳ πειστέον (πειστέα) *the law must be obeyed*, lit. (something is, or things are) to be done in obedience to the law.

b. some common verbs of BEING, DOING, SAYING, GOING, etc. This omission is nearly confined to a few phrases: ἄλλο τι ἤ or ἄλλο τι (sc. ἔστι, *is*) *any thing else* (true, than what follows?), ἵνα τί (sc. γένηται) *to what end*, lit. that what (thing may come to pass?), δοκεῖς μοι οὐ προσέχειν καὶ ταῦτα (sc. ποιεῖς) σοφὸς ὤν (540 f) *you seem to me not to observe, and that* (you do) *though you are wise*, καίτοι καὶ τοῦτο (sc. λέξω) *though this also* (I will say), ἐς κόρακας (sc. ἔρρε, *go*) *to destruction*, lit. to the crows, as their prey.

c. any verb may be omitted when it is readily supplied from a verb in the context: σύ τε γὰρ Ἕλλην καὶ ἡμεῖς (sc. ἐσμὲν Ἕλληνες) *for both you are a Greek*, *and we* (*are Greeks*). Infinitives and participles are often thus omitted: οὔτε πάσχοντες κακὸν οὐδὲν οὔτε μέλλοντες (sc. πάσχειν) *neither suffering any evil nor being likely* (to suffer any).

359. The SUBJECT of an ATTRIBUTIVE is very often omitted.

Thus — a. when it is expressed or implied in some word of the context: εἰ τῶν μυρίων ἐλπίδων μία τις (sc. ἐλπίς) ὑμῖν ἐστι *if of ten thousand hopes you have any one* (hope of being saved), τοῦτον ὀλίγας ἔπαισε (sc. πληγάς) *he struck this one a few* (*blows*).

b. when it is a word in common use, and readily understood from the meaning of the attributive or the connection of the sentence. Thus, oftenest, ἀνήρ or ἄνθρωπος *man*, γυνή *woman*; less often, masc. κόλπος *gulf*, οἶνος *wine*, fem. ἡμέρα *day*, γῆ *land*, χώρα *country*, ὁδός *way*, χείρ *hand*, etc.: ὁ σοφός *the wise* (*man*), ἡ καλή *the beautiful* (*woman*), οἱ πολλοί *the many*, *common people*, οἱ Θηβαῖοι *the Thebans*, ἡ προτεραία *the* (*day*) *before*, ἡ αὔριον *the morrow*, ἡ ἐμαυτοῦ *my own* (*country*), ἦγε τὴν ἐπὶ Μέγαρα *he was leading on the* (*way*) *toward Megara*, ἡ δεξιά *the right* (*hand*), ῥητορική (τέχνη, oratorical art) *rhetoric*, εἰκοστή (μερίς) *a twentieth* (*part*), ἡ πεπρωμένη *the allotted* (*portion*), *destiny.*

ba. Feminine adjectives without a subject are often used to express DIRECTION, MANNER, or CONDITION. These uses may have grown out of an original omission of ὁδός *way*: ἐξ ἐναντίας *from an opposite direction*, *in front*, μακράν *a long way off*, ἧκε τὴν ταχίστην *he came* (the quickest way) *most quickly.*

bb. With an attributive genitive, υἱός *son* is often omitted: Ἀλέξανδρος ὁ Φιλίππου *Alexander the* (*son*) *of Philip.* So οἶκος *house*, or a word

of similar meaning, in phrases such as εἰς Πλάτωνος *to Plato's* (house), ἐν Ἅιδου *in* (the abode of) *Hades*, ἐν Διονύσου *in* (*the temple*) *of Dionȳsus*.

c. when it is INDETERMINATE. The attributive is then NEUTER, and may be *singular* or *plural*. For examples, see 350.

d. In cases b. and c., the adjective is said to be used AS A SUBSTANTIVE: it may thus have another adjective joined with it as an attributive: πλεῖστοι πολέμιοι *very many enemies*, ἀναγκαῖον κακόν *a necessary evil*.

360. The ANTECEDENT of a RELATIVE pronoun is often omitted.

Thus — a. when it is expressed or implied in some word of the context: ναυμαχία παλαιτάτη (sc. τῶν ναυμαχιῶν) ὧν ἴσμεν *a sea-fight the most ancient* (of the sea-fights) *that we know of*. — b. when it is a word like ἄνθρωπος, ἀνήρ, γυνή, etc.: ἔχομεν καὶ γῆν πολλὴν καὶ οἵτινες αὐτὴν ἐργάσονται *we have both much land and* (*men*) *who will work it*. — c. when it is indeterminate: ἀμελεῖς ὧν δεῖ ἐπιμελεῖσθαι *you neglect* (*things*) *which you ought to care for*. — In all such cases the relative sentence is analogous to an attributive with omitted subject (cf. 551).

PECULIARITIES IN THE USE OF

NUMBER AND GENDER.

361. With two or more subjects connected by AND, the verb or predicate-adjective may be plural, even when the subjects are singular.

Thus — With two or more subjects connected by AND,

a. the finite verb (or predicate-adjective) is in the *plural*:

b. with two singular subjects, the *dual* may be used.

With subjects of different PERSONS,

c. the verb is in the *first*, if that is found among the subjects:

d. otherwise, it is in the *second* person.

With subjects of different GENDERS,

e. the predicate-adjective is *masculine*, if they denote persons:

f. it is *neuter*, if they denote things:

g. if they denote persons and things together, it takes the gender of the *persons*.

Often, however, — h. the predicate-word agrees with one of the subjects (the nearest, or the most important), being understood with the rest. Especially so, when the predicate stands before all the subjects, or directly after the first of them.

Thus — a. λήθη καὶ δυσκολία καὶ μανία εἰς τὴν διάνοιαν ἐμπίπτουσι *forgetfulness and peevishness and madness get into the mind*. — b. ἡδονὴ καὶ λύπη ἐν τῇ πόλει βασιλεύσετον *pleasure and pain will bear sway in the city*. — c. σοφοὶ ἐγώ τε καὶ σὺ ἦμεν *both I and thou were wise*. — d. καὶ σὺ καὶ οἱ ἀδελφοὶ παρῆστε *both thou and thy brothers were present*. — e. καὶ ἡ γυνὴ καὶ ὁ ἀνὴρ ἀγαθοί εἰσι *both the woman and the man are good*. — f. πόλεμος καὶ στάσις ὀλέθρια ταῖς πόλεσίν ἐστι *war and faction are fatal to cities*. — g. ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι *fortune and Philip had control over the actions*. — h. βασιλεὺς καὶ οἱ σὺν αὐτῷ εἰσπίπτει εἰς τὸ στρα-

τόπεδον *the king and those with him break into the camp*, ἔπεμψέ με Ἀριαῖος καὶ Ἀρτάοζος πιστοὶ ὄντες Κύρῳ *Ariaeus and Artaozus sent me, being faithful to Cyrus*, ἐγὼ λέγω καὶ Σεύθης τὰ αὐτά *I and Seuthes say the same things.*

362. a. The ATTRIBUTIVE regularly agrees with the nearest subject: παντὶ καὶ λόγῳ καὶ μηχανῇ *by every word and means.* — b. The rules given in 361 a, b, for the predicate-adjective, apply also to the APPOSITIVE and PREDICATE-SUBSTANTIVE. — c. All the rules given in 361 for the predicate-adjective apply to the PRONOUN OF REFERENCE, whether RELATIVE or DEMONSTRATIVE.

363. AGREEMENT WITH A PREDICATE-NOUN. Irregularities of number and gender sometimes result from agreement with a predicate-noun: thus τὸ χωρίον πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο (prop. ἐκαλεῖτο) *the place was before called Nine Ways*, ἡ τοῦ ῥεύματος πηγὴ ὃν (prop. ὃ) Ἵμερον Ζεὺς ὠνόμασε *the fountain of that stream which Zeus named Desire*, αὕτη (prop. τοῦτο, with indeterminate subject) ἐστὶν ἄνοια *this* (view or conduct) *is folly*, ἥνπερ (prop. ὅπερ) καλοῦμεν μάθησιν ἀνάμνησίς ἐστι (*that*) *which we call learning is recollecting.*

364. The singular is sometimes used in a COLLECTIVE sense, expressing more than one: as ἐσθής *clothing* (clothes), πλίνθος *brick* (= bricks), ἡ ἵππος *the horse* (cavalry), ἡ ἀσπίς *the heavy-armed.* When a collective singular, denoting *things*, is used as a subject, the predicate-word (verb or noun) is regularly singular. But

365. A COLLECTIVE SUBJECT denoting *persons* may have a predicate-word (verb or noun) in the plural.

Thus Ἀθηναίων τὸ πλῆθος οἴονται *the multitude of the Athenians suppose*, τὸ στράτευμα ἐπορίζετο σῖτον κόπτοντες τοὺς βοῦς *the army provided itself food by slaughtering the oxen.*

a. A pronoun of reference, referring to such a collective, may be in the plural: μελέτω σοι τοῦ πλήθους καὶ κεχαρισμένως αὐτοῖς ἄρχε *be careful of the multitude and govern in a way acceptable to them*, τὸ Ἀρκαδικὸν ὁπλιτικὸν (359 c, d) ὧν ἦρχε Κλεάνωρ *the Arcadian heavy-armed force whom Cleānor led.*

b. Such words as ἕκαστος *each*, τὶς *any one*, πᾶς τις *every one*, οὐδείς *no one*, may have the construction of collectives on account of the plural which they imply: καθ' ὅσον δύνανται ἕκαστος *as far as each one is able*, ἤν ἀδικεῖν τις ἐπιχειρῇ τούτοις Κῦρος πολέμιος ἔσται *if any one attempt to do injustice, to these Cyrus will be an enemy.* In θησαυροποιὸς ἀνήρ, οὓς ἐπαινεῖ τὸ πλῆθος *a money-making man, such as the multitude praise*, the relative οὕς refers to a class of persons suggested by the singular antecedent. In ἀσπάζεται πάντας, ᾧ ἂν περιτυγχάνῃ *he embraces all men, whatsoever one he may fall in with*, the relative refers to each individual included in the plural antecedent.

366. A NEUTER PLURAL NOMINATIVE has the finite verb in the singular.

For examples, see 351. The neuter plural subject was viewed as a collective — as denoting a collection of things (cf. 364). But — a. If a neuter plural subject denote *persons*, it may have a verb in the plural (cf. 365): τὰ τέλη ὑπέσχοντο *the authorities promised*, τοσάδε ἔθνη ἐστράτευον

so many nations were making war. — b. Other exceptions to this rule are rare in Attic, but frequent in other dialects: as Hm. σπάρτα λέλυνται *the cables are loosed.*

367. In the common use of ἔστιν οἵ to mean SOME, the subject of ἔστιν is first thought of indeterminately, but immediately afterwards specified by the relative sentence: ἔστιν οἳ νομίζουσι *there is* (a reality, viz. persons) *who suppose.* The same explanation applies to a few sentences like ἔστι τούτω διττὼ τὼ βίω *there are these two different ways of living.*

368. In speaking of TWO, the dual and plural are freely united or interchanged with each other.

Thus προσέτρεχον δύο νεανίσκω *two young men were running up,* ἐγελασάτην ἄμφω βλέψαντες εἰς ἀλλήλους *they both laughed out on looking at one another,* μέθεσθέ μ' ἤδη, χαίρετον *let me go now, fare ye well.*

369. PLURAL FOR SINGULAR. The plural is sometimes used in Greek where we should expect the singular: thus

a. in PREDICATE-ADJECTIVES with *indeterminate* subject (*impersonal* construction, 348): πολεμητέα ἦν *it was necessary to make war* (things were to be done in war), πλωϊμώτερα ἐγένετο *navigation became more advanced* (things became more favorable to navigation). So, too, with an *infinitive* as subject: ἀδύνατά ἐστιν ἀποφυγεῖν *it is impossible to escape.*

b. in ABSTRACT SUBSTANTIVES, to express repeated instances of a quality or various ways in which it is manifested: ἐμοὶ αἱ σαὶ εὐτυχίαι οὐκ ἀρέσκουσι *to me thy* (often repeated) *good fortune is not agreeable,* Hm. ἱπποσύνῃς ἐκέκαστο *he was distinguished in* (the arts of) *horsemanship.*

c. in the FIRST PERSON, especially when an *author* speaks of himself: τοῦτο πειρασόμεθα διηγήσασθαι *this I* (we) *will endeavor to explain.*

d. On the other hand, a NATION (especially if governed by a monarch) is sometimes designated by the singular with ὁ: ὁ Μακεδών, ὁ Πέρσης, for *the Macedonians, the Persians.*

370. MASCULINE FOR PERSON IN GENERAL. In speaking of persons, the masculine is used if sex is not thought of, or if the same expression is applied to both sexes: τῶν εὐτυχούντων πάντες εἰσὶ συγγενεῖς *all* (persons) *are kinsfolk of the prosperous,* οἱ τεκόντες *the parents.*

371. MASCULINE DUAL USED FOR FEMININE. This is rare in adjectives and participles, but frequent in some pronouns: τοῖν, τούτοιν, are often used for ταῖν, ταύταιν, and τώ, τούτω, almost always for τά, ταύτᾱ: τούτω τὼ τέχνα *these arts,* δύο λείπεσθον μόνω μηχανά *only two means are left.*

372. A predicate-adjective is sometimes neuter when the subject is masculine or feminine.

Thus σφαλερὸν ἡγεμὼν θρασύς *a daring leader is dangerous,* prop. a dangerous thing (350. 359 c), *essentially* and *always* dangerous, καλὸν ἡ ἀλήθεια καὶ μόνιμον *beautiful is truth and abiding,* ταραχαὶ καὶ στάσεις ὀλέθρια ταῖς πόλεσι *disturbances and factions are ruinous* (things) *to cities.* — a. Similarly, a pronoun of reference may be neuter, when the antecedent is masc. or fem.: τυραννίδα θηρᾶν ὃ χρήμασιν ἁλίσκεται *to pursue despotic power* (a thing) *which is taken by means of money.*

373. Sometimes a word in agreement conforms to the *real* gender or number of the subject, instead of the *grammatical.*

Thus, a PREDICATE-ADJECTIVE (or pred.-participle): τὰ μοχθηρὰ ἀνθρώπια τῶν ἐπιθυμιῶν ἀκρατεῖς εἰσι *the miserable wretches are without control over their appetites.* The construction here is said to be AD SENSUM (according to the sense). To this head belong also the constructions with COLLECTIVE subjects described in 365.

a. A *constructio ad sensum* is seen in cases like Ἀθηναῖος ὢν πόλεως τῆς μεγίστης (where the subject of πόλεως is implied in Ἀθηναῖος) *being* (an Athenian) *a man of Athens, a city the greatest*; Θεμιστοκλῆς φεύγει εἰς Κέρκυραν ὢν αὐτῶν εὐεργέτης (where the antecedent of αὐτῶν is implied in Κέρκυραν) *Themistocles flees to Corcȳra, being a benefactor of* (them) *the Corcyraeans*; οἰκία ἡ ὑμετέρα (= ὑμῶν) οἳ χρῆσθε (your house) *the house of you, who use* etc.

THE ARTICLE.

374. Ὁ AS A DEMONSTRATIVE. The word ὁ, ἡ, τό, (like Eng. *the*,) was at first a demonstrative pronoun, which afterwards, by gradual weakening of its force, became an article. In Homer it is *usually* a demonstrative; though in many cases it approaches nearly to its later use as an article, especially when placed before an attributive with omitted subject, as in οἱ ἄλλοι *the others*, τὰ ἐσσόμενα (350) *the things about to be*, τὸ πρίν *formerly*. [For ὁ, ἡ, τό, as a RELATIVE pronoun, see 682.]

375. Even in Attic prose, ὁ often retains its primitive power as a demonstrative. Thus

a. in connection with μέν and δέ; and especially in CONTRASTED expression, ὁ μέν — ὁ δέ, *this — that, the one — the other*, or with INDEFINITE meaning, *one — another, some — some, part — part.* So in the ADVERBIAL expressions τὸ μέν — τὸ δέ, or τὰ μέν — τὰ δέ, *on the one hand — on the other, partly — partly*, (in which sense we find also τοῦτο μέν — τοῦτο δέ.) Where these forms have an indefinite meaning, τὶς is occasionally added, as ὁ μέν τις, τὰ δέ τι, etc. — aa. In Demosthenes and later writers, the *relative pronoun* is sometimes found with a like use, but only in oblique cases, as πόλεις ἃς μὲν ἀναιρῶν, εἰς ἃς δὲ τοὺς φυγάδας κατάγων *destroying some cities, into others bringing back their exiles.*

b. in καὶ τόν, καὶ τήν, before an infinitive: καὶ τὸν ἀποκρίνασθαι λέγεται *and it is said that he answered.* (In the nom. we have καὶ ὅς, ἥ, οἵ, αἵ: καὶ οἳ ἠρώτων *and they were asking.* Cf. ἦ δ' ὅς *said he*, ἦ δ' ἥ *said she.*) Likewise in τὸν καὶ τόν *this one and that one*, τὸ καὶ τό, τὰ καὶ τά. Further in πρὸ τοῦ (also written προτοῦ) *before this* (time): and in a few other cases of rare occurrence.

Ὁ as an Article.

376. Used as an article, ὁ is either *restrictive* or *generic.*

a. The RESTRICTIVE ARTICLE marks a particular object (or objects) as distinguished from others of the same class.

Thus ὁ ἄνθρωπος *the* (particular) *man*, distinguished from other men (ὁ ἄνθρωπος ὃν πάντες μισοῦσι *the man whom all hate*): οἱ ἀγαθοὶ ἄνδρες *the* (particular) *good men*, distinguished from others of like character: ἡ δι-

καιοσύνη Κύρου *the justice of Cyrus*, distinguished from justice in other persons or relations.

377. The particular object is distinguished from others of the same class,

a. as BEFORE MENTIONED: θορύβου ἤκουσε καὶ ἤρετο τίς ὁ θόρυβος εἴη *he heard a noise and asked what the noise was.*

b. as WELL KNOWN: οἱ (378) Τρῶες τὰ δέκα ἔτη ἀντεῖχον *the Trojans held out during the ten years* (the well known duration of the siege).

c. as LIMITED BY WORDS CONNECTED WITH IT: τὸ Μηδίας τεῖχος *the wall of Media*, αἱ πόλεις ἃς ἐπολιορκοῦμεν *the cities which we were besieging.*

d. as BELONGING TO A PERSON OF THING mentioned IN THE CONTEXT: Κῦρος καταπηδήσας ἀπὸ τοῦ ἅρματος τὸν θώρακα ἐνέδυ *Cyrus leaping down from his chariot put on his breastplate.* This is the usual form in Greek for an unemphatic POSSESSIVE pronoun.

e. as CONNECTED WITH THE CIRCUMSTANCES of the case: πῖνε τοῦ οἴνου *drink of the wine* (here before you), ἀκήκοα τοῦ μέλους *I have heard the song* (just sung), ἐβούλετο τὴν μάχην ποιῆσαι *he wished to engage in the* (then expected) *battle*: — especially as NATURAL, USUAL, PROPER, NECESSARY, etc., under the circumstances: αἱ τιμαὶ μεγάλαι, ἂν ἀποκτείνῃ τις τύραννον *if one kill a tyrant, the honors* (usually following) *are great*, γένοιτό μοι τὰς χάριτας ἀποδοῦναι πατρί *be it mine to return the proper thanks to a father.*

f. as a SPECIMEN OF ITS CLASS, selected at pleasure; where ὁ often has the force of an unemphatic EACH: ἔδωκε τρία ἡμιδαρεικὰ τοῦ μηνὸς τῷ στρατιώτῃ *he gave three half-darics a month to each soldier* (lit. the month to the soldier).

378. The GENERIC ARTICLE marks a whole class of objects as distinguished from other classes.

Thus ὁ ἄνθρωπος *man* as such, distinguished from other species or beings (ὁ ἄνθρωπος θνητός ἐστι *man is mortal*), οἱ ἀγαθοὶ ἄνδρες *good men* as a class, distinguished from men of different character, ἡ δικαιοσύνη *justice* in all its relations or manifestations, as distinguished from other qualities. In most cases it cannot be translated into English; especially when applied to abstract nouns, as ἡ δικαιοσύνη *justice*, ἡ γεωργία *husbandry*, ἡ ῥητορική *rhetoric.*

a. To this head belong the cases in which a single object forms a class by itself: ἡ γῆ *the earth*, ὁ ὠκεανός *the ocean*, ὁ ἥλιος *the sun*, ἡ σελήνη *the moon*, ὁ βορέας *the north-wind*, ὁ νότος *the south-wind.* These, however, often omit the article, like proper names.

379. The article is omitted, as unnecessary, in many cases where it could have been used with propriety.

a. So, oftenest, the generic article, as ἀνθρώπου ψυχή *the soul of man;* especially with abstract nouns, as φόβος μνήμην ἐκπλήσσει *fear drives out recollection.* Also in COPULATIVE forms, as ψυχὴ καὶ σῶμα *soul and body*, οὔτε πατρὸς οὔτε μητρὸς φείδεται *he spares neither father nor mother.* For *the divinity* (in general) θεός is used, but ὁ θεός *the* (particular) *god.* Βασιλεύς, used almost as a proper name for the king of *Persia*, may omit the article: cf. πρυτάνεις *the prytănes* (officers in Athens).

b. Proper names of PERSONS and PLACES seldom take the article, except to mark them as before mentioned or well known (377 a, b): ὁ Πλάτων

either (the before named) *Plato*, or *the celebrated Plato;* but οἱ Πλάτωνες (by 378) *the Plato's, philosophers like Plato.*

c. Similarly, the article is omitted in many common designations of PLACE and TIME, made by such words as πόλις *city*, ἀγορά *forum*, στρατόπεδον *camp*,— δεξιά, ἀριστερά, *right, left* (*hand*), δεξιόν, εὐώνυμον (κέρας), *right, left* (*wing*), μέσον *centre*, — ἔαρ *spring*, ἑσπέρα *evening*, etc.; especially after prepositions or adverbs, as εἰς ἄστυ *to town*, κατὰ γῆν (θάλασσαν) *by land* (*sea*), ἅμα ἡμέρᾳ *at day-break*, νυκτός *by night*, ὑφ' ἕω *just before day-light.*

380. ARTICLE WITH ATTRIBUTIVES. The article, when it is required by a substantive with an attributive, is always placed *before* the attributive.

a. Usually, as in English, the article and the attributive precede the substantive: ὁ ἀγαθὸς ἀνήρ *the good man*, ὁ ἐμὸς φίλος *my friend* (the particular one; but ἐμὸς φίλος *a friend of mine*), ἡ προτέρα (adj.) ὀλιγαρχία *the earlier oligarchy* (followed by another oligarchy), ἡ πρότερον (345 f) ὀλιγαρχία *the earlier oligarchy* (followed by a different form of government), ἡ καθ' ἡμέραν (345 g) τροφή *the daily food.* An attrib. participle may be separated by the subst. from other words depending on it: αἱ εἰρημέναι βλασφημίαι ὑπ' Αἰσχίνου, or even αἱ ὑπ' Αἰσχ. βλασφ. εἰρημέναι, *the slanders spoken by Aeschines.* But a predicate word depending on the attrib. participle, is put directly before it: τὸ Κοτύλαιον καλούμενον ὄρος *the mountain called Cotylaeum.*

b. Less often, the article and attributive follow the substantive, which then takes another article before it: ὁ ἀνὴρ ὁ ἀγαθός *the good man* (lit., the man, the good one), τὸ τεῖχος τὸ καινόν *the new wall.* The substantive takes no article before it, when it would have none if the attributive were omitted: Ἀλέξανδρος ὁ μέγας (379 b) *Alexander the Great*, πῶς διαφέρει θηρίου τοῦ ἀκρατεστάτου *how does he differ from* (a wild beast) *the most violent wild beast?*

c. The attributive *genitive* (345 e) does not require the article of the subject to stand before it: thus we have ἡ οἰκία τοῦ πατρός *the father's house*, as well as ἡ τοῦ πατρὸς οἰκία or ἡ οἰκία ἡ τοῦ πατρός.

d. In general, any word or group of words, standing BETWEEN the article and its substantive, has the force of an attributive (345 d). Except, however, the particles μέν, δέ, γέ, τέ, γάρ, δή, οὖν, — and, in Ionic, the pronoun τὶς. — The regular order of words, τὸν μὲν ἄνδρα, changes after a preposition to πρὸς μὲν τὸν ἄνδρα or πρὸς τὸν ἄνδρα μέν.

381. ARTICLE WITH PREDICATE-NOUNS. a. The predicate-substantive is generally without the article.

Thus ἄνθρωπος εἶ *thou art* (*a*) *man*, προδότης ἦν ὁ στρατηγός *the general was a traitor.* But if it is to be distinguished from other objects or classes, it takes the article: σὺ εἶ ὁ ἀνήρ *thou art the man*, τὸν Δέξιππον ἀνακαλοῦντες τὸν προδότην *calling Dexippus the* (notorious) *traitor.*

b. The article, when it is required by a substantive with a predicate-adjective (or participle), is never placed before the predicate word.

The predicate word is thus distinguished from an attributive (380); it may precede both article and substantive, or follow both: thus ἀγαθὸς ὁ

ἀνήρ or *ὁ ἀνὴρ ἀγαθός the man is good*, *τὸ σῶμα θνητὸν ἅπαντες ἔχομεν we all have our body mortal* (the body which we have is mortal), *αὐτὸς ἀγαθὸς σὺν ἀγαθοῖς τοῖς παρ' ἐμοί good myself, with the men about me good* (while my attendants are good), *ἅμα τῷ ἦρι ἀρχομένῳ at the beginning of spring* (when it was beginning), *οἱ Ἀθηναῖοι παρ' ἑκόντων τῶν ξυμμάχων τὴν ἡγεμονίαν ἔλαβον the Athenians received the leadership from their allies acting willingly* (these were willing to confer it), *πόσον ἄγει τὸ στράτευμα how large is he leading the army* (the army, which he leads, is how large)? *ἐν ὁποίᾳ τῇ γῇ φυτεύειν οἶδα I know in what kind of soil one must plant* (of what kind the soil is, in which one must plant).

382. The article is used in the predicate position (381 b)

a. with some adjectives of place, to signify a part of the subject: *μέση ἡ χώρα the middle of the country*, *τὸ ὄρος ἔσχατον the extremity of the mountain*; but *ἡ μέση χώρα the middle country* (between other countries), *τὸ ἔσχατον ὄρος the extreme mountain*. Similarly, *ἥμισυς ὁ βίος half of the life*.

b. with *πᾶς* and *ὅλος*: *πάντες οἱ πολῖται all the citizens*, less often *οἱ πάντες πολῖται the whole body of citizens* (cf. *ἑκατὸν οἱ πάντες* a hundred as the whole number, *a hundred in all*); in sing. *πᾶς πολίτης every citizen*, *πᾶσα (ἡ) ἀλήθεια all (the) truth*; *ὅλη πόλις a whole city*, *ὅλη ἡ πόλις the city as a whole*, less often *ἡ ὅλη πόλις the whole city*.

c. with intensive *αὐτός* (134): *αὐτὸς ὁ ἀνήρ* or *ὁ ἀνὴρ αὐτός the man himself*. But *ὁ αὐτὸς ἀνήρ the same man*, rarely (*ὁ*) *ἀνὴρ ὁ αὐτός*.

d. regularly with the demonstratives *ὅδε*, *οὗτος*, *ἐκεῖνος*; with *ἄμφω*, *ἀμφότερος*, *both*, *ἑκάτερος each* (of two); and with *ἕκαστος each* (of several), if its substantive takes the article. So with the genitive of personal pronouns (*μοῦ*, *σοῦ*, *αὐτοῦ*, *ἡμῶν*, etc.), when connected with a subst. which has the article (while the genitives of reflexive pronouns, *ἐμαυτοῦ*, etc., follow the article): *μετεπέμψατο Ἀστυάγης τὴν ἑαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς. Astyages sent for his daughter and her boy.*

383. With some pronouns and numerals the article has special uses: thus — a. *μὴ ἐρεῖς ὅτι τὰ δώδεκά ἐστι δὶς ἕξ will you say that twelve* (the MERE NUMBER, without reference to things numbered) *is twice six?* — b. *ἀπέθανον ἀμφὶ τοὺς μυρίους there fell about ten thousand* (the nearest ROUND NUMBER). — c. *τὰ δύο μέρη two parts* (*out of three*, the PART distinguished from the understood *whole*). — d. *οἱ πλεῖστοι* (the most numerous part) *the most*, *οἱ πλείονες* (the more numerous part) *the majority*, and with much the same meaning, *οἱ πολλοί* (the numerous part) *the greater number* (esp. *the mass* of a people, cf. *οἱ ὀλίγοι the oligarchs*): also *τὸ πολύ the greater part, main body*. — e. *ἕτερος* (Lat. alter) *one* or *other* of two; *ὁ ἕτερος the one, the other*; *οἱ ἕτεροι the one, the other* (of two parties), may mean *the enemy*. — f. *ἄλλος* (Lat. alius) *another*; *ὁ ἄλλος the other, the rest*, often used for all except a part mentioned AFTERWARD: *τῷ μὲν ἄλλῳ στρατῷ ἡσύχαζεν, ἑκατὸν δὲ πελταστὰς προπέμπει with the rest of the army he kept quiet, but sends forward a hundred peltasts*; often, also, with APPOSITIVE relation to its subst.: *οἱ πολῖται καὶ οἱ ἄλλοι ξένοι the citizens and* (the others, being foreigners) *the foreigners beside*.

THE CASES.

A. NOMINATIVE.

384. Subject-Nominative. The subject of a finite verb is put in the nominative. [See 351 a.]

385. Predicate-Nominative. The predicate-noun, when it belongs to the subject of a finite verb, is put in the nominative.

This occurs especially with verbs which mean to be, become, appear, be made, chosen, called, considered, and the like (343); but also with many others: καθίσταται βασιλεύς (355 b) *he becomes* (established as) *king*, Ἀλέξανδρος θεὸς ἐνομίζετο *Alexander was thought a god*, οἱ φιλιππίζοντες κόλακες ἤκουον *the partisans of Philip* (heard) *were called flatterers*, ἥκεις μοι σωτήρ *thou art come for me as a savior.*

386. The nominative is often used for the vocative: ὦ πόλις καὶ δῆμε *O city and people;* so in connection with οὗτος: ὁ Φαληρεὺς οὗτος Ἀπολλόδωρος *you Phalerean Apollodōrus there.* In proper names, the use of nom. for voc. is chiefly poetic.

387. A nominative independent is seen — a. in names and titles, as Κύρου Ἀνάβασις *Expedition of Cyrus*, Βιβλίον Πρῶτον *Book First.* This nom. sometimes remains even in dependent construction: παρεγγύα ὁ Κῦρος σύνθημα Ζεὺς ξύμμαχος καὶ ἡγεμών *Cyrus gave out as password "Zeus (our) ally and leader."* — b. in exclamations: λῆρος *nonsense!* Hm. νήπιος *fool!*

B. VOCATIVE.

388. The person (or thing) addressed is put in the vocative.

In Attic prose ὦ is usually prefixed; but it is often wanting, espec. in animated address: μὴ θορυβεῖτε, ὦ ἄνδρες Ἀθηναῖοι *make no noise, O men of Athens*, ἀκούεις, Αἰσχίνη *hearest thou, Aeschĭnes?*

C. ACCUSATIVE.

389. The accusative properly denotes the object of an action, that *to*, *on*, or *over* which it is directed.

390. The Direct Object of a transitive verb is put in the accusative.

Thus ἠγάσθη αὐτὸν καὶ δίδωσιν αὐτῷ μυρίους δαρεικούς *he admired him and gives him* 10,000 *darics*, ἐξέτασιν ποιεῖται τῶν Ἑλλήνων *he makes a review of the Greeks*, εἶχον πάντες κράνη χαλκᾶ *they all had brazen helmets.* — For omission of the object, see 356; for omission of the verb, see 358.

a. Many Greek verbs are transitive and followed by an object-accusative, when the verbs commonly used to render them in English are intransitive

and followed by a preposition. Thus ὄμνυμι *to swear* by, εὖ (κακῶς) ποιῶ *to do good* (*ill*) to, μένω *to wait* for, φεύγω *to flee* from, λανθάνω *to escape the notice* of, φυλάττομαι *to guard* (oneself) against (active φυλάττω *to guard*), αἰδοῦμαι, αἰσχύνομαι *to feel shame* before, νικῶ (μάχην, δίκην) *he is victorious* in (*a battle*, *a suit*).

b. Conversely, many Greek verbs are intransitive and followed by a genitive or dative, when the verbs commonly used for them in English are transitive. Thus with gen., ἄρχω *to rule*, ἅπτομαι *to touch*, ἀκούω *to hear*; with dat., πλησιάζω *to approach*, ἀρήγω *to assist*, φθονῶ *to envy*.

c. In many cases the Greek itself varies, using the same verb at different times as transitive and intransitive. Thus with acc. or gen., αἰσθάνομαι *to perceive*, ἐνθυμοῦμαι *to consider*; with acc. or dat., ἐνοχλῶ *to trouble*, ἐπιστρατεύω *to war against*, and similar compounds of ἐπί; δεῖ μέ τινος poetic for δεῖ μοί τινος *I have need of something*.

d. Many intransitive verbs become transitive by being compounded with a preposition: thus βαίνω intrans. *to go*, but trans. διαβαίνω *to go across*, ἐκβαίνω *to depart from* (oftener with gen.), παραβαίνω *to* (pass beside) *transgress*, ὑπερβαίνω *to pass over*, *to surpass*, *to transgress*.

e. In rare cases an intransitive verb in connection with a verbal noun forms a transitive phrase with an object-accusative: ἐπιστήμονες ἦσαν τὰ προσήκοντα *they were acquainted with their duties*, τεθνάναι τῷ φόβῳ τοὺς Θηβαίους *to be* (dead with fear) *mortally afraid of the Thebans*.

391. The PARTICLES νή and μά are followed by the accusative. They are used in swearing, and the acc. perhaps depends on ὄμνυμι (390 a) understood. νή is always affirmative; μά, unless ναί precedes it, is always connected with a negative expressed or understood: νὴ Δία *by Zeus*, ναὶ μὰ Δία *yea by Zeus*, οὐ μὰ Δία *no by Zeus*, μὰ τὸν — οὐ σύ γε *not you*, *by the* — (the name of the god suppressed with humorous effect). — a. The accusative is sometimes found in other exclamations: οὗτος, ὦ σέ τοι *there ho! you*, *I mean*.

392. Some verbs take an accusative from an idea of MAKING or EFFECTING, which is understood along with their proper sense. Thus πρεσβεύειν εἰρήνην (to act as embassador [and so make] peace) *to negotiate a peace*, ὅρκια τέμνειν, Lat. foedus ferire, *to* (cut, i. e. slaughter victims, and thus) *conclude a covenant*.

393. Many verbs take a COGNATE-ACCUSATIVE.

In this, the meaning of the verb is either expressly repeated as a noun in the acc., or is to be understood in connection with the acc. of a neuter adjective or an appositive. In the former case, an attributive is commonly connected with it. Here belong

a. ACCUSATIVE OF KINDRED FORMATION: μάχην ἐμάχοντο *they were fighting a battle*, πομπὴν πέμπειν *to conduct a procession*, ὃς ἂν ἀρίστην βουλὴν βουλεύσῃ *whoever may* (counsel) *give the best counsel*, μεγάλην κρίσιν κρίνεται *he is undergoing a great trial*.

b. ACCUSATIVE OF KINDRED MEANING: πληγὴν τύπτεται βαρυτάτην *he is struck a very heavy blow*, πάσας νόσους κάμνει *he is sick with all diseases*, πόλεμον ἐστράτευσαν τὸν ἱερὸν καλούμενον *they engaged in the so-called Sacred War*, γραφὴν διώκειν *to prosecute an impeachment*, ἑστιᾶν γάμους *to* (entertain) *give a wedding-feast*.

c. NEUTER ADJECTIVE: μέγα ψεύδεται (he lies a great [lie]) *he utters a great falsehood* (where the subject of μέγα, left indeterminate, may be sup-

plied from ψεύδεται), πάντα πείσομαι *I shall obey in all things* (render all acts of obedience), ταὐτὰ λυποῦμαι καὶ ταὐτὰ χαίρω τοῖς πολλοῖς *I have the same pains and the same pleasures with the multitude*, σμικρόν τι ἀπορῶ *I am in some little perplexity*, τί χρήσομαι τούτῳ *what use shall I make of this?*

d. QUALIFYING SUBSTANTIVE: ἀγωνίζονται πάλην *they contend in* (a contest, viz.) *wrestling* (where πάλην may be taken as the appositive of an understood ἀγῶνα), τοῦτον τὸν τρόπον πράξας *having acted in this manner* (of action), Hm. πῦρ ὀφθαλμοῖσι δεδορκώς *looking* (a look of) *fire with his eyes*.

394. The ACCUSATIVE OF SPECIFICATION is used with attributives, appositives, and predicate-words.

The attributive, etc., is then represented as pertaining, not to its subject merely, but to the particular PART, PROPERTY, or SPHERE, *specified* by the acc.: thus κάμνω τὴν κεφαλήν *I have a pain in my head*, τυφλὸς εἶ τὸν νοῦν *you are blind in your mind*, πλῆθός τι τὴν φύσιν ἐστὶν ἡ πόλις *the city is in its nature a plural*, παρθένος καλὴ τὸ εἶδος *a maid beautiful in her form*, ποταμὸς Κύδνος (appos.) ὄνομα εὖρος δύο πλέθρων *a river, Cydnus by name, of two plethra in breadth*, καὶ τὰ μικρὰ πειρῶμαι ἀπὸ τῶν θεῶν ὁρμᾶσθαι *even in little things I endeavor to begin with the gods*, τὸ κατ' ἐμὲ οὐδὲν ἐλλείψει (in that which relates to me) *on my side there shall be nothing wanting*.

395. The accusative is used to denote EXTENT of *time* and *space*.

a. TIME: ἐνταῦθα Κῦρος ἔμεινεν ἡμέρας πέντε *there Cyrus remained five days*, αἱ σπονδαὶ ἐνιαυτὸν ἔσονται *the truce will be for a year*, δουλεύουσι τὸν λοιπὸν βίον *they are slaves all the rest of their life*, — ἑβδόμην ἡμέραν ἐτετελευτήκει *she had died* (the seventh day, i. e.) *six days before*, ἐξήλθομεν ἔτος τουτὶ τρίτον *we went out* (this, as third year) *two years ago*.

b. SPACE: Κῦρος ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας εἴκοσι καὶ δύο *Cyrus proceeds three days' marches, twenty-two parasangs*, Μέγαρα ἀπέχει Συρακουσῶν οὔτε πλοῦν πολὺν οὔτε ὁδόν *Megara is not far distant from Syracuse either by sea or land* (no long voyage or journey).

396. OBJECT OF MOTION. The poets often use the accusative without a preposition to denote the object *toward* which motion is directed: τὸ κοῖλον Ἄργος βάς *having gone to the hollow Argos*, τοῦ κλέος οὐρανὸν ἵκει *whose fame has reached to heaven*, μνηστῆρας ἀφίκετο *she came to the suitors*.

397. ADVERBIAL ACCUSATIVE. The accusative is used in many words and phrases with the force of an adverb.

This use may be explained in most cases by the principles already given (393–5. cf. 353 d). Thus τόνδε (τοῦτον) τὸν τρόπον (393 d) *in this manner*, τὴν ταχίστην (359 ba) *in the quickest way*, ἀρχήν with negative (not as beginning) *not at all*, ἀκμήν (at the acme) *just, in the act*, (τὸ) τέλος (as the end) *at last*, προῖκα and δωρεάν (as a free gift) *gratis:* χάριν (in favor of) *for the sake of* takes a genitive, as also δίκην (in the fashion of) *like*.

a. Many neuter adjectives are used in this way: μέγα, μεγάλα, *greatly* πολύ, πολλά, *much*, τὸ πολύ, τὰ πολλά, *for the most part*, πρότερον *before*, τὸ πρότερον *the former time*, πρῶτον *(at) first*, τὸ πρῶτον *the first time*,

τὸ λοιπόν *for the rest, for the future* (cf. 428), τυχόν *perhaps*, τοσοῦτον *so much*, ὅσον *as far as*, τὶ *somewhat* (ἐγγύς τι *pretty nearly*), τί (ὅ τι) *why*, τοῦτο, ταῦτα, *therefore*. Cf. 132 a, b. 353 d. 375 a.

For accusative as subject of the infinitive, see 535. For accusative absolute with a participle, see 544.

TWO ACCUSATIVES WITH ONE VERB.

398. Many transitive verbs may have a DOUBLE OBJECT, usually a *person* and a *thing*, both in the accusative.

Thus verbs of ASKING, TEACHING, CLOTHING, HIDING, DEPRIVING, and others: as αἰτῶ *to request* (Κῦρον πλοῖα *vessels of Cyrus*), ἐρωτῶ *to inquire*; διδάσκω *to teach* (τὸν παῖδα τὴν μουσικήν *the boy music*), πείθω *to persuade*; ἐνδύω or ἀμφιέννυμι *to clothe*, ἐκδύω *to unclothe, strip* (ἐμὲ τὴν ἐσθῆτα *me of the dress*); κρύπτω *to hide*; ἀφαιροῦμαι, ἀποστερῶ, *to deprive* (τοὺς Ἕλληνας τὴν γῆν *the Greeks of their land*), συλῶ *to despoil*, πράττομαι (also πράττω or εἰσπράττω) *to exact*, ἀναμιμνήσκω *to remind* (αὐτὸν κακά or κακῶν *him of evils*), etc. All these are verbs of CAUSAL meaning: — thus *asking* is (causing) urging to *give* or to *answer*, *teaching* is causing to *learn*, and so on; — and the personal object depends on the idea of causing, the non-personal on the transitive action caused.

a. The PASSIVE of these verbs retains the accusative of the thing: διδάσκομαι τὴν μουσικήν *I am taught* (caused to learn) *music*, ἀφῄρηται τὸν ἵππον *he has been deprived of* (caused to lose) *the horse*.

399. Many transitive verbs may have, beside the OBJECT, a COGNATE-ACCUSATIVE.

Thus Μέλητος ἐγράψατό με τὴν γραφὴν ταύτην *Melētus* (charged me this charge) *brought this impeachment against me*, ἐμὲ ὁ πατὴρ τὴν τῶν παίδων παιδείαν ἔτρεφε *my father reared me with the training of the boys*, εἴ τίς τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν *if one should do him any good or evil*, πολλὰ ἄν τις ἔχοι Σωκράτην ἐπαινέσαι *one would be able to bestow many praises on Socrates*, ἠδικήσαμεν τοῦτον οὐδέν *we did this one no wrong*. — a. Such verbs in the PASSIVE may retain the cognate-accusative: τὴν τάξιν λιπεῖν ἣν ἂν ταχθῇ ἐν τῷ πολέμῳ *to leave the post which he may* (be posted) *receive in the war*, οὐ βλάψονται (282) ἄξια λόγου (393 c) *they will not suffer injuries worth mentioning*.

400. PREDICATE-ACCUSATIVE. A predicate-noun, when it belongs to the object of a transitive verb, is put in the accusative.

This occurs especially with verbs which mean TO MAKE, SHOW, CHOOSE, CALL, CONSIDER, and the like (343 c): βασιλέα καθιστᾶσιν αὐτόν *they establish him as king*, Ἀλέξανδρον θεὸν ἐνόμιζον *they thought Alexander a god*, παρέχω ἐμαυτὸν εὐπειθῆ *I show myself obedient*, ἔλαβε τοῦτο δῶρον *he took this as a gift* (but τοῦτο τὸ δῶρον *this gift*), τί τοῦτο ποιεῖς (as what are you doing this) *what is this you are doing* (cf. 565 c). — a. In the PASSIVE construction, both of these accusatives become nominatives (see 385): Ἀλέξανδρος θεὸς ἐνομίζετο; καθίσταται βασιλεύς.

D. GENITIVE.

401. The genitive properly denotes — a. that TO which something BELONGS: also — b. that FROM which something is SEPARATED. In the latter use it corresponds to the Latin ABLATIVE.

Genitive with Substantives.

402. One substantive may have another depending on it in the genitive.

The substantive may BELONG TO the dependent genitive in a great variety of relations (expressed generally by the English OF). The most important are given in the following scheme.

The genitive, depending on a substantive, may show

a. what it is part of: *Gen. Partitive.*
b. what it consists of: " *of Constituent.*
c. what name it has: " *of Designation.*

[In a., b., c., the two things are more or less the same; in d.–i., they are distinct.]

d. what owner it belongs to: *Gen. of Possession.*
e. what it is connected with and pertains to, tho' not strictly in possession: *Gen. of Connection.*

[The following may be regarded as special varieties of e.]

f. the subject of its action or quality: *Gen. Subjective.*
g. the object of its action: " *Objective.*
h. the cause of its existence: " *of Cause.*
i. its extent, duration, or value: " *of Measure.*

403. GENITIVE PARTITIVE (or *Gen. of the Whole*). The PART is oftenest expressed by a word of quantity or number, a pronoun, or a superlative; the WHOLE by a genitive plural: *πολλοὶ τῶν ῥητόρων many of the orators, πότερος τῶν ἀδελφῶν which of the two brothers, πάντων ἄριστος best of all men, τῶν Ἀθηναίων ὁ δῆμος the people* (lower class) *of the Athenians, δήμου ἀνήρ a man of the people, μικρὸν ὕπνου a little* (portion of) *sleep, μέσον ἡμέρας middle of the day, βέλτιστος ἑαυτοῦ* (best of himself) *in his best estate.* Here belong — a. designations of PLACE, like Θῆβαι τῆς Βοιωτίας *Thebes* (of) *in Boeotia*, where the gen. requires the article; and — b. designations of DEGREE, like *ἐπὶ μέγα δυνάμεως ἐχώρησαν they advanced to a great* (*degree*) *of power, ἐν τούτῳ παρασκευῆς ἦσαν in this* (*state*) *of preparation were they.* — c. For πολὺ (350) τῆς χώρας we often have πολλὴ τῆς χώρας *much of the country* (where πολύ conforms in gender to χώρας); and in like manner ὁ ἥμισυς (ὁ λοιπός, ὁ πλεῖστος) τοῦ χρόνου *the half* (*the rest, the most*) *of the time.*

404. GENITIVE OF CONSTITUENT (or *Material*): *κρήνη ὕδατος a spring of water, βοῶν ἀγέλη a herd of cattle, ὁ τῶν Ἀθηναίων δῆμος the people* (whole body) *of the Athenians, ἅμαξαι σίτου wagons* (wagon-loads) *of corn, δύο κοτύλαι οἴνου a pint of wine.*

405. Genitive of Designation (chiefly poetic): τὸ ὄρος τῆς Ἰστώνης *the mountain of Istone*, Hm. Τροίης πτολίεθρον *city of Troy*.

406. Genitive of Possession: οἰκία πατρός *a father's house*, ὁ τοῦ βασιλέως θρόνος *the king's throne*, τὸ ἱερὸν τοῦ Ἀπόλλωνος *the temple of Apollo*. For the omission in εἰς Πλάτωνος *to Plato's* (house), and the like, see 359 bb.

407. Genitive of Connection: ἡ κρηπὶς τοῦ τείχους *the foundation of the wall*, ἡ τοῦ πείθειν (533) τέχνη *the art of persuading*, ὥρα ἀρίστου *time for breakfast*. So especially — a. with words (like *wife*, *brother*, *servant*, *friend*, *king*, *ally*, *soldier*, etc.) which imply connection in family, society, state, army, etc. — b. after a neuter article with indeterm. subj. (350): τὰ τῆς πόλεως *the* (*affairs*) *of the city*, τὸ τῆς τέχνης *the* (*business*) *of the art*, δεῖ φέρειν τὰ τῶν θεῶν *we must bear the* (*ordering*) *of the gods*, τὰ τῆς ψυχῆς (the belongings of the soul) sometimes nearly equal to ἡ ψυχή.

408. Genitive Subjective: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (which they feel), ἔπαινος τῶν πρεσβυτέρων *praise of older persons* (which they give), ἡ πορεία τοῦ βασιλέως *the march of the king*, ἡ λαμπρότης τοῦ στρατοῦ *the brilliancy of the army*, ἀσθένεια ψυχῆς *weakness of soul*, τὸ εὖρος τοῦ ποταμοῦ *the breadth of the river*.

409. Genitive Objective: ὁ φόβος τῶν πολεμίων *the fear of the enemy* (felt toward them), ἔπαινος τῶν πρεσβυτέρων *praise of older persons* (given to them), ἐξέτασις τῶν Ἑλλήνων *a review of the Greeks*, ὁ ὄλεθρος τῶν στρατιωτῶν *the destruction of the soldiers*; — θεῶν εὐχαί *prayers to the gods*, ἀφορμὴ ἔργων *occasion for actions*, λύσις θανάτου *release from death*, κράτος τῆς θαλάσσης *power over the sea*, βίᾳ τῶν πολιτῶν (with violence toward) *in spite of the citizens*.

410. Genitive of Cause: γραφὴ κλοπῆς *an impeachment for theft*, Ξενοφῶντος Ἀνάβασις *Xenophon's Anabasis* (by Xen. as author).

411. Genitive of Measure (*Extent*, *Duration*, *Value*): ποταμὸς εὖρος πλέθρου *a river of a hundred feet in breadth*, τριῶν ἡμερῶν ὁδός *three days' journey*, μισθὸς τεττάρων μηνῶν *four months' pay*, τριάκοντα ταλάντων οὐσία *a property of thirty talents*, χιλίων δραχμῶν δίκη *a suit for a thousand drachmae*.

412. The same substantive may have two genitives depending on it in different relations: τῶν ἀνθρώπων δέος τοῦ θανάτου (f., g.) *men's fear of death*, ἵππου δρόμος ἡμέρας (f., i.) *a day's run for a horse*, Διονύσου πρεσβυτῶν χόρος (e., b.) *a Dionysiac chorus of old men*.

Genitive with Verbs.

413. The genitive sometimes appears to be connected with a verb, when it really belongs (as gen. of connection) to a neuter pronoun or a dependent sentence: τοῦτο ὑμῶν μάλιστα θαυμάζομεν *for this we most admire you* (lit. this of you we most admire), ἀγνοοῦμεν ἀλλήλων ὅ τι λέγομεν *we misunderstand each other's* (what we say) *language*.

414. Genitive as Subject. The genitive (used partitively) is sometimes found as the subject of an intransitive verb.

Thus οὐ προσήκει μοι τῆς ἀρχῆς *I have no part in the government* (lit. to me belongs not of the government), ἔφασαν ἐπιμιγνύναι σφῶν πρὸς Καρδούχους *they said that* (*some*) *of their number had intercourse with the Carduchians*. In such cases the gen. might be regarded as depending on an omitted form of τὶς.

415. With verbs of incomplete predication (343), the genitive often takes the place of a PREDICATE-NOUN.

The subject or object of a verb is thus brought into various relations (402) with the gen. Hence we have the PREDICATE-GENITIVE

a. PARTITIVE: οἱ Θεσσαλοὶ τῶν Ἑλλήνων ἦσαν *the Thessalians* (were of) *belonged to the Greeks*, ἔστιν ἡ Πύλος τῆς Μεσσηνίδος γῆς *Pylos belongs to the Messenian land.* — b. OF CONSTITUENT: τὸ τεῖχος λίθου πεποίηται *the wall is made of stone.* — d. OF POSSESSION: ἡ οἰκία τοῦ στρατηγοῦ ἐγένετο *the house became the general's*, ἑαυτοῦ εἶναι *to be one's own* (*man*). — e. OF CONNECTION: τοῦτο τῆς ἡμετέρας ἀμελείας ἄν τις θείη *one might regard this as* (*the fruit*) *of our neglect*; — often with an idea of BIRTH or ORIGIN: Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο *of Darius and Parysatis are born two sons*, Θουκυδίδης οἰκίας (πόλεως) μεγάλης ἦν *Thucydides was of a great house* (*city*). — f. SUBJECTIVE: ὁ λόγος Δημοσθένους ἐστί *the speech belongs to Demosthenes*; — often with an idea of NATURE, HABIT, or DUTY, the subject being an *infinitive*: πολίτου ἀγαθοῦ νομίζεται θαρρεῖν *it is considered* (*the part*) *of a good citizen to be courageous.* — g. OBJECTIVE: οὐ τῶν κακούργων οἶκτος ἀλλὰ τῆς δίκης *compassion is not for the evil-doers, but for justice.* — h. OF CAUSE: ἡ γραφὴ κλοπῆς ἦν *the impeachment was for theft.* — i. OF MEASURE (*Extent, Duration, Value*): ἐπὶ τὸν Εὐφράτην ποταμὸν ὄντα τὸ εὖρος τεττάρων πλέθρων *to the river Euphrates being* (of) *four plethra in breadth*, ἦν ἐτῶν ὡς τριάκοντα *he was* (of) *about thirty years old.* — j. A Predicate-Genitive OF CHARACTERISTIC is sometimes met with: ἔστι τούτου τοῦ τρόπου, τῆς αὐτῆς γνώμης, τῶν αὐτῶν λόγων, *he is of this character, of the same opinion, he uses the same language.*

GENITIVE AS OBJECT.

416. Many verbs which in Latin or English would take the accusative, have the genitive in Greek, because the action is regarded as BELONGING TO the object, rather than as falling directly upon it. Many verbs vary in their construction. — The relations expressed by the gen. with verbs correspond for the most part to those of the gen. with substantives.

417. The genitive is used with verbs whose action affects the object only IN PART (cf. 403).

Such are verbs which signify to SHARE (have, take, or give, part of), to BEGIN (do the first of), to ENJOY (more or less of), to TOUCH or TAKE HOLD OF (by contact with some part of a thing), and, for a like reason, to AIM AT, to HIT, or ATTAIN. Thus

a. VERBS OF SHARING: as μετέχω *to have part* (τῆς τιμῆς *of the honor*), μεταλαμβάνω *to take part*, μεταδίδωμι *to give part* (τινὶ τῆς λείας *of the booty to some one*), κοινωνέω *to participate.* — b. OF BEGINNING: as ἄρχεσθαι τῆς μάχης *to begin the battle.* — c. OF ENJOYING: as ἀπολαύειν τῶν σιτίων *to enjoy the provisions.*

d. VERBS OF TOUCHING and TAKING HOLD OF: as ἅπτομαι, ψαύω, *to touch*, ἔχομαι *to hold on to, be close to*, ἀντέχομαι, λαμβάνομαι, *to take hold*

of; — similarly, ἄγει τῆς ἡνίας τὸν ἵππον *he leads the horse* (taking hold of) *by the bridle*, ἔλαβον τῆς ζώνης τὸν Ὀρόντην *they seized Orontes by the girdle*, κατεαγέναι τῆς κεφαλῆς *to have one's head broken* (by something touching or striking it). — e. VERBS OF AIMING, HITTING, ATTAINING: as στοχάζομαι *to aim at*, ὀρέγομαι *to reach after*, ἐξ-(ἐφ-)ικνέομαι *to arrive at, attain*, τυγχάνω (poet. κυρέω) *to hit upon, obtain.*

f. Other verbs when their action affects the object only IN PART: as τῶν ὑμετέρων ἐμοὶ δίδοτε *give me* (*some*) *of your property*, τῆς γῆς ἔτεμον *they ravaged* (*part*) *of the land*, πίνειν οἶνον *to drink wine*, but πίνειν οἴνου *to drink some wine.*

418. The genitive is used with verbs which signify *fulness* or *the contrary* (cf. 404).

VERBS OF PLENTY OR WANT: as πίμπλημι, πληρόω, *to fill* (ὕδατος τὴν κύλικα *the cup with water*), πίμπλαμαι, γέμω, (poet. πλήθω) *to be full*, πλουτέω *to be rich*, εὐπορέω *to have abundance*, — δέομαι (δεῖ μοι) *to want*, ἐλλείπω *to fail of*, ἀπορέω *to suffer lack*. — a. After a negative sentence, οὐδ' ὀλίγου δεῖ has the meaning, (nor does it want little) *far from it*; so too, οὐδὲ πολλοῦ δεῖ (nor does it want much, but rather every thing). The gen. ὀλίγου, μικροῦ, with omitted δεῖν (532), has the sense [*wanting*] *little, almost*: ὀλίγου πάντες *nearly all.* Cf. 149 a.

419. The genitive is used with many verbs which signify an *action* of the *senses* or the *mind* (cf. 407).

VERBS OF SENSATION OR MENTAL ACTION: as ἀκούω, ἀκροάομαι, *to hear*, γεύομαι *to taste* (act. *cause to taste*), ὀσφραίνομαι *to smell*, (for verbs of touching, see 417 d;) αἰσθάνομαι *to perceive*, μιμνήσκομαι *to remember* (act. *remind*), ἐπιλανθάνομαι *to forget*, μέλει μοί τινος *I am concerned for something*, μεταμέλει μοί τινος *I repent of something*, ἀμελέω *to be careless of*, ἐράω *to love*, ἐπιθυμέω *to desire*, πεινάω *to hunger* (χρημάτων *for treasure*), πειράομαι *to make trial of*; πυνθάνομαι *to be informed of* (by inquiry), more comm. with the acc. — a. Many of these verbs vary in construction: those of hearing usually take the *thing* heard in the acc.: ἀκούειν τὸν λόγον *to hear the discourse*, but τοῦ διδασκάλου *the teacher.*

420. The genitive of *cause* (410) is used with verbs of *favor* or *disfavor* and verbs of *judicial action.*

a. VERBS OF FAVOR OR DISFAVOR: as θαυμάζω σε τῆς σωφροσύνης *I admire thee for thy discretion*, οἰκτείρω *to pity*, φθονέω *to envy* (ἐμοὶ τῆς εὐτυχίας *me* [for] *my good fortune*), ἐπαινέω *to praise*, μέμφομαι *to blame*, εὐδαιμονίζω *to congratulate*, συγγιγνώσκω *to forgive.*

b. VERBS OF JUDICIAL ACTION: as κλοπῆς γράφεσθαι *to be impeached for theft*, φόνου διώκειν *to prosecute for murder*; φεύγω *to be defendant*, ἀποφεύγω *to be acquitted*, ἁλίσκομαι *to be convicted*, ὀφλισκάνω *to incur judgment*, πολλῶν (423 a) μηδισμοῦ θάνατον κατέγνωσαν *against many they passed sentence of death for favoring the Persians*; in Σφοδρίαν ὑπῆγον θανάτου *they brought Sphodrias to trial on a capital charge*, θανάτου is gen. of measure. — c. Add VERBS OF CLAIMING OR DISPUTING: οὐκ ἀντιποιούμεθα βασιλεῖ τῆς ἀρχῆς *we do not contend for the sovereignty against the king.*

421. The genitive of *value* (411) is used with verbs of *valuing, buying, selling.*

7*

Thus ὁ δοῦλος πέντε μνῶν τιμᾶται *the slave is valued at five minae*, πολλοῦ ὠνεῖσθαι *to buy at a great price*, ταλάντου ἀποδόσθαι *to sell for a talent*. — a. Sometimes with other verbs: πόσου διδάσκει *for how much does he teach?* μισθοῦ ἐργάζεσθαι *to work for pay.*

422. The genitive is used (as an *ablative* case) with verbs of *separation* and *distinction.*

a. VERBS OF SEPARATION, i. e. verbs which imply *removing, restraining, releasing, ceasing, failing;* also *sparing* (refraining from), *yielding* (receding from), and many others: ἡ νῆσος οὐ πολὺ διέχει τῆς ἠπείρου *the island is not far distant from the mainland*, εἰ θαλάττης εἴργοιντο *if they should be excluded from the sea*, φόνου καθαρεύει *he is clear from murder*, ἐψεύσθη τῆς ἐλπίδος *he was cheated of his expectation*, τῶν σωμάτων ἀφειδήσαντες *having been unsparing of their bodies*, τῆς ὀργῆς ἀνέντες *resigning their anger.* — aa. Verbs of DEPRIVING sometimes take a gen. of separation (instead of the acc. 398): τῶν ἄλλων ἀφαιρούμενοι χρήματα *taking away property from the others*, πόσων ἀπεστέρησθε *of how many things have you been bereft?*

b. VERBS OF DISTINCTION, SUPERIORITY OR INFERIORITY: διαφέρει πάμπολυ μαθὼν μὴ μαθόντος *one who has learned differs altogether from one who has not*, ξύνεσιν οὐδενὸς ἐλείπετο *he was* (left away from) *second to no one in understanding;* — espec. words derived from COMPARATIVE adjectives: τιμαῖς τούτων ἐπλεονεκτεῖτε (from πλέων) *in honors ye had the advantage over these men*, ἡττᾶσθαι (from ἥττων) τῶν ἐχθρῶν *to be worsted by their enemies* (and in like manner νικᾶσθαι τῶν ἐχθρῶν). — ba. Add VERBS OF RULING AND LEADING: as ἄρχω *to govern* (τοῦ δήμου *the people*), βασιλεύω *to be king*, τυραννέω *to be despot*, στρατηγέω *to be general*, κρατέω *to be master*, ἡγέομαι *to have the lead.* But the gen. with such verbs appears to be a gen. of connection (407. 416).

c. Other verbs sometimes take a gen. (of person) denoting the SOURCE: ταῦτα δέ σου τυχόντες *but obtaining these things of you*, μάθε δέ μου καὶ τάδε *but learn of me also these things.* — ca. This gen. in poetry may denote the AGENT, with passive participles and verbal adjectives: σφαγεὶς Αἰγίσθου *slain by Aegisthus*, φίλων ἄκλαυτος *unwept by friends.*

423. The genitive is used with many COMPOUND VERBS on account of the *preposition* contained in them.

This occurs when the prep., used by itself in the same sense, would take the gen.: πρόκειται τῆς Ἀττικῆς ὄρη μεγάλα *in front of Attica lie great mountains*, ἐπιβάντες τοῦ τείχους *having mounted the wall*, ὑπερδικεῖν τοῦ λόγου *to plead for the principle.* — a. So espec. many compounds of κατά, with the sense of feeling or acting AGAINST: as καταφρονέω *to despise*, καταγελάω *to deride*, καταψεύδομαι *to belie* κατηγορέω *to accuse*, καταγιγνώσκω *to convict*, καταψηφίζω *to condemn.*

Genitive with Adjectives and Adverbs.

424. The genitive is used with adjectives which correspond, in derivation or meaning, to verbs that take the genitive.

Thus with ADJECTIVES — a. OF SHARING: μέτοχος σοφίας *partaking in wisdom.* — b. OF PLENTY OR WANT: μεστὸς κακῶν *full of evils*, κενὸς ἐπιστήμης *void of knowledge;* so τούτων ἅλις (adv.) *enough of this.* Many *compounds of alpha privative* (336) take a gen. of the thing wanted: ἄδωρος χρημάτων *taking no bribes of money.* — c. OF SENSATION OR MENTAL ACTION: ὑπήκοος τῶν γονέων (hearkening) *obedient to one's parents*, τυφλὸς τῶν μελλόντων *blind* (not seeing) *to the future*, ἐπιμελὴς σμικρῶν *attentive to little things*, ἄπειρος γραμμάτων *unversed in letters.* — d. OF ACCOUNTABILITY (420 b): ἔνοχος δειλίας *liable to a charge of cowardice*, ὑποτελὴς φόρου *subject to payment of tribute.* — e. OF VALUE: ἄξιος (ἀνάξιος) ἐπαίνου *worthy* (*unworthy*) *of praise*, ὠνητὸς χρημάτων *to be purchased for money.* — f. OF SEPARATION: φυγὰς τῆς πατρίδος *exiled from his fatherland*, γυμνὸς τοῦ σώματος *stripped of the body* (might be referred to b.). — g. OF DISTINCTION: διάφορος τῶν ἄλλων *different from the rest*, ἄλλα τῶν δικαίων *things other than the just.* Hence, as the comparative expresses distinction,

425. The COMPARATIVE DEGREE takes the genitive.

Thus μείζων τοῦ ἀδελφοῦ (differing from his brother as greater) *greater than his brother*, ὕστεροι ἀφίκοντο τῆς μάχης *they came* (later than) *too late for the battle* (similarly τῇ ὑστεραίᾳ τῆς μάχης *on the day after the battle*), οὐδενὸς δεύτερος (149) *second to no one*, χεῖρον ἑαυτῶν λέγουσι *they speak worse* (than themselves) *than they usually do*, δόξα κρείττων τῶν φθονούντων *a reputation* (greater than the envious) *superior to envy*, παροίκησις ἐπικινδυνοτέρα ἑτέρων *a proximity more dangerous than* (the proximity of) *other men*, for τῆς ἑτέρων παροικήσεως. — For the comparative followed by ἤ *than*, see 452.

a. The gen. is similarly used with *multiplicatives* (150): πολλαπλάσιοι ὑμῶν *many times more numerous than you;* — and sometimes with *superlatives:* μέγιστος τῶν ἄλλων (greatest in distinction from the rest, = μείζων τῶν ἄλλων), usually μέγιστος πάντων *greatest of all.* So μόνος τῶν ἄλλων = μόνος πάντων *alone of all.*

426. The genitive is also used — a. with adj. of TRANSITIVE ACTION, where the corresponding verbs would have the acc. (cf. 409): ὀψιμαθὴς τῆς ἀδικίας *late in learning injustice;* especially — b. with adj. of CAPACITY in ικός: διδασκαλικὸς γραμματικῆς *fitted to be a teacher of grammar.* — c. with adj. of POSSESSION, to denote the possessor (406): ἴδιος (οἰκεῖος) ἐμοῦ *belonging to me alone*, ἱερὸς τοῦ Ἀπόλλωνος *sacred to Apollo.* — d. with some adj. of CONNECTION (407): ξυγγενὴς (ὁμώνυμος) Σωκράτους *akin to* (*namesake of*) *Socrates*, ἀκόλουθα ἀλλήλων *consistent with one another.* — e. with some adj. DERIVED FROM SUBSTANTIVES and following their construction: ὡραία γάμου *ripe for marriage* (cf. ὥρα γάμου *age for marriage*). — f. with some adj. of PLACE (cf. 427 ba), but seldom in Attic prose: Hm. ἐναντίοι Ἀχαιῶν *opposite to the Greeks.*

427. a. The genitive is used with adverbs which come from adjectives that take the genitive. — b. The genitive is used with many adverbs not derived from adjectives, especially adverbs of PLACE.

Thus — a. ἀναξίως τῆς πόλεως *in a manner unworthy of the city*, διαφερόντως τῶν ἄλλων ἀνθρώπων *differently from the rest of men.* — b. The gen. is always used with ἄνευ (poet. ἄτερ) *without*, ἕνεκα (or εἵνεκα, poet.

οὕνεκα) *on account of;* it is commonly used with *πλήν except*, *ἄχρι*, *μέχρι*, *until*, which are also conjunctions; and often with other adverbs — ba. of PLACE: as *ποῦ γῆς where on earth*, *οἷ ἀσελγείας to what a pitch of profligacy*, *δίχα* (*χωρίς*) *apart from*, *μεταξύ between*, *εὐθύ straight towards*, *ἐγγύς* (poet. *ἄγχι*) *near*, *ἐντός* (*ἐκτός*) *on the inside* (*outside*), *εἴσω* (*ἔξω*) *to the inside* (*outside*), and many in -*θεν*; — bb. of TIME: as *πηνίκα τῆς ἡμέρας at what time of the day*, *ὀψὲ τῆς ὥρας late in the hour;* — bc. of MANNER: *πῶς ἔχεις τῆς γνώμης in what state of mind are you*, *ὡς ἔχει ποδῶν* (in what state of feet he is) *as fast as he can*, *κρύφα τῶν Ἀθηναίων in concealment from the Athenians.* — These constructions are generally to be explained by 428, 403, or from the ablative use (422).

Genitive in Looser Relations.

428. The genitive is used to denote the TIME to which an action belongs.

Thus *ἡμέρας by day* (not *all day long*, cf. 395 a, but *at some time in the course of the day*), *οὐχ ἥξουσι δέκα ἐτῶν they will not come* (any time in) *for ten years*, *ἑκάστου ἔτους annually*, *τοῦ λοιποῦ* (at any time) *in the future*, but *τὸ λοιπόν for the future* (for all future time).

a. The genitive of PLACE is poetic: Hm. *θέειν πεδίοιο to run on the plain* (not over the whole surface, but somewhere in its extent); — also as a FROM-case: *ἵστασθε βάθρων stand off from the steps.* — In prose traces of this gen. are seen in such adverbs as *ποῦ where* (144), *αὐτοῦ there*, *ὁμοῦ* (in the same place) *together;* and such phrases as *τῆς ὁδοῦ on the way*, *τοῦ πρόσω in advance.*

429. The genitive of *cause* is used in EXCLAMATIONS and in expressions of PURPOSE.

Thus — a. the gen. in EXCLAMATIONS shows the *cause* of the emotion: *φεῦ τοῦ ἀνδρός alas for the man! τῆς τύχης my* (evil) *fortune!* — b. the INFINITIVE with neuter article *τοῦ* shows the *purpose* of an action: *τοῦ μὴ διαφεύγειν τὸν λαγὼν σκοποὺς καθίσταμεν that the hare may not escape we set watchers.*

For the GENITIVE ABSOLUTE with a *circumstantial participle*, see 541.

E. DATIVE.

430. The dative denotes — a. that TO or FOR which something is done (the *indirect object*); but also — b. that WITH which or BY which something is done; and — c. that IN which something is done. Thus, beside its proper use to denote the *indirect object*, it has the uses of an *associative* or *instrumental* and a *locative* case. The dative of the indirect object is most commonly a *person*, or a thing regarded as a person.

431. DATIVE OF INFLUENCE. The dative is used to denote that TO which something is done (but not the *direct* object).

Thus — a. with TRANSITIVE VERBS; the *direct* object stands in the acc.,

the *indirect* in the dative: μισθὸν διδόναι (ὑπισχνεῖσθαι, τάττειν) τοῖς στρατιώταις *to give (promise, appoint) pay to the soldiers*, βοήθειαν πέμπειν Βοιωτοῖς *to send aid to the Boeotians*, λέγειν (διηγεῖσθαι, ἀγγέλλειν, ὀνειδίζειν) τῷ βασιλεῖ τὰ πεπραγμένα *to tell (relate, announce, cast up* as a reproach) *to the king what had been done.* — aa. If the PASSIVE is used, the direct object of the action usually becomes the subject of the verb, while the indirect remains unchanged: μισθὸς ἐδόθη τοῖς στρατιώταις *pay was given to the soldiers.*

b. with INTRANSITIVE VERBS (cf. 390 b): εὔχεσθαι τοῖς θεοῖς *to pray to the gods*, πείθεσθαι τοῖς ἄρχουσι *to obey those who rule*, πρέπει (προσήκει) μοι λέγειν *it becomes (belongs to) me to speak*; — especially with verbs denoting DISPOSITION toward an object: χαλεπαίνειν τῇ πόλει *to be angry at the city*, φθονεῖν τοῖς πλουσίοις *to envy the rich.*

c. with many ADJECTIVES, espec. those denoting DISPOSITION toward an object: ὕποχος τοῖς νόμοις *subject to the laws*, ἐπικίνδυνος πᾶσι *dangerous to all*, δυσμενέστατος ἡμῖν *most hostile to us.*

d. sometimes with SUBSTANTIVES expressing ACTION: τὰ παρ' ἡμῶν δῶρα τοῖς θεοῖς *the gifts from us to the gods*, καταδούλωσις τῶν Ἑλλήνων τοῖς Ἀθηναίοις *subjugation of the Greeks to the Athenians* (where the *direct* obj. is in the gen. by 409).

432. Dative of Interest.

The dative is used to denote that FOR which something is, or is done.

It is connected, in this use, with verbs and adjectives, sometimes even with substantives. A thing or action may be regarded as subsisting FOR a person,

a. when it tends to his *advantage* or *disadvantage.*
b. when it belongs to him as *possessor.*
c. when it is the result of his *agency.*
d. when it interests his *feelings* (ethical interest).
e. when it is related to him in some *less definite* way.

433. Dative of Advantage or Disadvantage: Σόλων Ἀθηναίοις νόμους ἔθηκε *Solon made laws for the Athenians*, στεφανοῦσθαι τῷ θεῷ *to be crowned in honor of the god*, καιροὶ προεῖνται τῇ πόλει *opportunities have been thrown away for* (to the detriment of) *the city*, — σοφὸς ἑαυτῷ *wise for himself*, βλαβερὸς τῷ σώματι *hurtful for the body*, — τροφὴ τοῖς πολλοῖς *sustenance for the most.*

434. Dative of the Possessor. This is used with εἰμί, γίγνομαι, and similar verbs: ὑπάρχει τοῖς παροῦσι τὰ τῶν ἀπόντων *the things of the absent belong to those who are present* (are FOR them, for their use and service), τῷ πατρὶ Πυριλάμπης ὄνομα (sc. ἐστί, the father has Pyrilampes as his name) *the father's name is Pyrilampes.* It is sometimes found in connection with *substantives:* Hd. οἵ σφι βόες *their cattle.*

435. Dative of the Agent. This is common with VERBALS IN τέος (550); and sometimes occurs (instead of gen. with ὑπό, 471 a) with PASSIVE VERBS, chiefly in *perfect* and *pluperfect:* τὰ σοὶ πεπραγμένα *the things done by thee*, ἐπειδὴ παρεσκεύαστο τοῖς Κορινθίοις *when preparation had been made by the Corinthians.*

436. Ethical Dative, of personal pronouns: τούτῳ πάνυ μοι προσέχετε τὸν νοῦν *to this attend carefully for me* (I pray you), τί σοι μαθήσομαι (what shall I learn for you) *what would you have me learn?*

437. Dative of Interest in looser relations: τιμῆς ἄξιος εἶναι τῇ πόλει *to be worthy of honor* (in his relation to) *from the city*, ὑπολαμβάνειν δεῖ τῷ τοιούτῳ ὅτι εὐήθης ἐστί *in the case of such a man one must suppose that he is simple*, poet. ὁ ἐσθλὸς εὐγενὴς ἐμοί γ' ἀνήρ *in my view the good man is noble*, Hm. τοῖσιν ἀνέστη (for them) *among them he rose up*; — often in connection with a participle: συνελόντι (or ὡς συνελόντι, sc. τινί) εἰπεῖν *to say it briefly* (lit. for one to say, having condensed it), γίγνεται τοῦτο ἐμοὶ βουλομένῳ *this takes place according to my wish.*

438. Dative of Association and Likeness. The dative is used to denote that with which something is, or is done.

Thus — a. with words of association or opposition: ὁμολογεῖν ἀλλήλοις *to agree with one another*, πλησιάζειν τῷ τόπῳ *to approach the place*, ἕπεσθαι τῷ ἡγεμόνι *to follow the guide*, ἀπαντᾶν τῷ Ξενοφῶντι *to meet with Xenophon*, διαλέγεσθαι τῷ διδασκάλῳ *to converse with the teacher*, — ἀκόλουθος τῇ φύσει *consistent with nature*, κοινωνία τοῖς ἀγαθοῖς *participation with the good*, — μάχεσθαι (ἐρίζειν, ἀμφισβητεῖν, διαφέρεσθαι) ἀλλήλοις *to fight* (*quarrel, dispute, be at variance*) *with one another.* — aa. Here belong the adverbs ἅμα *at the same time* (ἅμα τῇ ἡμέρᾳ *at day-break*), ὁμοῦ *together*, ἐφεξῆς *next in order.*

b. with words of likeness or unlikeness, chiefly adjectives or words derived from adj. (in English, commonly followed by to): ὅμοιος (ἀνόμοιος) *like* (*unlike*), ἴσος *equal*, ὁ αὐτός *the same*, παραπλήσιος *similar*, ὁμώνυμος ἐμοί *of the same name with me*; — ἔοικα *I am like*, ὁμοιοῦν ἑαυτὸν ἄλλῳ *to make himself like to another*; — often with *abridged* expression: ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα (for ὁμοίαν τῇ τῶν δουλῶν ἐσθῆτι) *she had her dress like* (the dress of) *the female slaves.*

c. with other words, as Dative of Accompaniment, chiefly in *military* expressions: ἡμεῖς καὶ ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευώμεθα *let us go with horses the most powerful and with men*, τοὺς ἱππέας ἔλαβεν αὐτοῖς τοῖς ὅπλοις *he took the horsemen with their arms* (the arms themselves, arms and all).

439. Dative with Compound Verbs. The dative is used with many compound verbs on account of the *preposition* contained in them.

So espec. with compounds of ἐν, σύν, ἐπί, — less often with compounds of πρός, παρά, περί, ὑπό: ἐπιστήμην ἐμποιεῖν τῇ ψυχῇ *to produce knowledge in the soul*, σύγγνωθί μοι *forgive me* (lit. judge with me, in my favor), ἐπικεῖσθαι τοῖς πολεμίοις *to press upon* (against) *the enemy*, περιπίπτειν τοῖς κακοῖς *to* (fall about) *be involved in evils.* The dative often depends rather on the general meaning of the compound. Many of these verbs vary in construction (cf. 390 c).

440. Dative of Instrument, etc. The dative is used to denote that by which something is, or is done.

It thus expresses the means or instrument by (use of) which, the manner by (way of) which, the cause by (reason of) which, something is, or is done.

441. Dative of Means or Instrument: φαρμάκῳ ἀποθανεῖν *to die by poison*, ζημιοῦσθαι θανάτῳ *to be punished by death*, ἐδέχοντο αὐτοὺς τῇ πόλει

they received them (by) *in the city*, ὁρᾶν τοῖς ὀφθαλμοῖς *to see with the eyes*, βάλλειν τινὰ λίθοις *to throw at one with stones.* — Hence the dative with χράομαι *to use* (serve oneself): τούτων τισὶ φύλαξιν (341 b) ἐχρῆτο *he used some of these as guards.*

442. Dative of Manner: δρόμῳ ἐπείγεσθαι *to hasten* (by running) *on a run*, παντὶ τρόπῳ πειρᾶσθαι *to try* (by) *in every way*, ἀτελεῖ τῇ νίκῃ ἀνέστησαν *they retired with their victory incomplete.* So βίᾳ *by force, forcibly*, σιγῇ *silently*, σπουδῇ *hastily, earnestly*, γένει *by descent*, φύσει *by nature*, ὀνόματι *by name*, τύχῃ ἀγαθῇ *with good fortune*; — and many forms with omitted subject (359 ba): ταύτῃ (ἐκείνῃ, ᾗ, πῇ) *in this* (*that, which, what*) *way* or *manner*, ἰδίᾳ (δημοσίᾳ, κοινῇ) *by individual* (*public, common*) *action* or *expense.* Often with the idea of according to: τῇ ἐμῇ γνώμῃ *according to my judgment*, τῇ ἀληθείᾳ *in truth*, τῷ ὄντι *in reality*, ἔργῳ *in act, in fact*, λόγῳ *in word, in profession*, προφάσει *in pretence.*

443. The Dative of Respect is the dat. of manner used to show in what particular point or respect something is true: ἰσχύει τῷ σώματι *he is strong in body*, ταῖς ψυχαῖς ἐρρωμενέστεροι *firmer in their spirit*, διαφέρειν (προέχειν, λείπεσθαι) πλήθει (μεγέθει, χρήμασι, φρονήσει) *to be distinguished* (*superior, inferior*) *in number* (*size, property, sense*).

444. The Dative of Degree of Difference is the dat. of manner used (chiefly with the *comparative*) to show the degree by which one thing differs from another: τέτταρσι μναῖς ἔλαττον *less by four minae*, τῇ κεφαλῇ μείζων (greater by the head) *a head taller*, πολλαῖς γενεαῖς ὕστερον τῶν Τρωϊκῶν *many generations later than the Trojan war.* So, very often, the dative of neuter adjectives: πολλῷ *by much*, πόσῳ *by how much?* μακρῷ ἄριστος *best by far*, τοσούτῳ ἥδιον ζῶ ὅσῳ πλεῖον κέκτημαι *I live more pleasantly* (by that degree, by which) *in proportion as I possess more.*

445. Dative of Cause: ἀγνοίᾳ ἐξαμαρτάνειν *to err by reason of ignorance*, φόβῳ ἀπῆλθον *through fear they departed*; — espec. with verbs of feeling: χαίρειν τῷ ἔργῳ *to delight in the work*, ἄχθεσθαι τῇ ἀναβολῇ *to be vexed at the delay*, αἰσχύνεσθαι τοῖς αἰσχροῖς *to be ashamed of what is shameful*, ἀγαπᾶν τῇ σωτηρίᾳ *to be contented with his safety*, χαλεπῶς φέρειν τῷ πολέμῳ *to be impatient of the war.*

446. Dative of Time. The dative is used to denote the time in (at) which something is, or is done.

This applies to words for day, night, month, year: τῇ αὐτῇ ἡμέρᾳ *the same day*, τῇδε τῇ νυκτί *to-night*, τῇ ὑστεραίᾳ *on the following day*, τῷ ἐπιόντι μηνί *in the coming month*, τετάρτῳ ἔτει (ἐνιαυτῷ) *in the fourth year*; — also to ὥρα: χειμῶνος ὥρᾳ *in time of winter*; — further to festival times: τοῖς Ὀλυμπίοις *at the Olympic games.* To other words ἐν is usually added: ἐν τούτῳ τῷ χρόνῳ (καιρῷ) *at this time* (*occasion*), ἐν τῷ παρόντι *at the present time*, ἐν τῷ τότε *at that time.*

a. The dative of place, without a preposition, is poetic (rare in prose): Ἑλλάδι ναίων *dwelling in Hellas*, Πυλίοισι ναίων *dwelling* (in) *among the Pylians*, τόξ' ὤμοισιν ἔχων *having the bow on his shoulders*, οὔρεσι *on the mountains*, ἀγροῖσι *in the country*, ὁδοῖς *on the way.*

F. CASES WITH PREPOSITIONS.

447. The following prepositions are used
with the Accusative only: εἰς, ὡς.
with the Genitive only: ἀντί, ἀπό, ἐξ, πρό.
with the Dative only: ἐν, σύν.
with the Accusative and Genitive: διά, κατά, ὑπέρ.
with the Accusative and Dative: ἀνά.
with the Accusative, Genitive and Dative: ἀμφί, ἐπί, μετά, παρά, περί, πρός, ὑπό.

a. εἰς (also ἐς) *into*, *to*; properly *to* (a position *in*), = Lat. *in* with acc.
b. ὡς (cf. 64 c) *to*, only used with PERSONS.
c. ἀντί (orig. *over against*; hence) *instead of*, *for*.
d. ἀπό *from*, *off from*, *away from*; properly *from* (*on*).
e. ἐξ (or ἐκ, 45) *from*, *out of*; properly *from* (*in*).
f. πρό *before*. g. σύν (also ξύν) *with*.
h. ἐν (Hm. also ἐνί) *in*, = Lat. *in* with the abl.
i. διά, with gen. *through*, *by means of*; with acc. *on account of*.
j. κατά, with gen. *down from*, *down towards*, *against*; with acc. *down to* or *by*, *according to*, *as to*.
k. ὑπέρ (Hm. also ὑπείρ), with gen. *over*, *for*; with acc. *over*, *beyond*.
l. ἀνά, with dat. *up on*, poetic; with acc. *up along*, *over*, *through*.
m. ἀμφί (prop. *on both sides*) has all senses of Eng. *about*; with dat. poetic.
n. ἐπί *on*, *upon*; with acc. *to* (upon), *unto*.
o. μετά, w. dat. *among*, poet.; w. gen. *along with*; w. acc. *to* (among), *after*.
p. παρά *beside*; w. gen. *from* (beside); w. acc. *to* (beside), *beside*, *by*.
q. περί *around* (on all sides), *about*, *concerning*; Hm. *surpassing*, w. gen.
r. πρός (Hm. also προτί, ποτί), w. dat. *at*, *to*, *in addition to*; w. gen. *before*, *on the side of*, *from*; w. acc. *to*, *toward*, *with a view to*.
s. ὑπό *under*; often *by*, with gen. of AGENT (471 a).

448. In expressing SITUATION by the help of prepositions,

The dative is used for *being* IN a situation; the accusative, for *coming* TO it; the genitive, for *passing* FROM it.

The three cases thus express the ideas of REST, APPROACH, REMOVAL: μένει παρὰ τῷ βασιλεῖ *he remains* (by the side of) *in the presence of the king*, ἥκει παρ' αὐτόν *he is come to his presence*, οἴχεται παρ' αὐτοῦ *he is gone from his presence*. But — a. The genitive is thus used only with ἀπό, ἐξ, παρά, and sometimes κατά, πρός; with other prepositions it is used for BEING IN, and even for COMING TO (cf. 427 ba): τετάχθαι πρὸ τοῦ βασιλέως *to be posted before the king*, πλεῖν ἐπὶ Σάμου *to sail* (upon) *toward Samos*.

b. The preposition with its case often refers to a state, of rest or motion, which FOLLOWS (or PRECEDES) that of the connected verb: ἐν τῷ ποταμῷ ἔπεσε *he fell* (into, and was) *in the river*, παρῆσαν εἰς Σάρδεις *they* (came *into*, and) *were present* in *Sardis*, τοῖς ἐκ Πύλου ληφθεῖσι *to those taken* (in, and brought) *from Pylus*.

449. Originally, the prepositions were *adverbs of place*, and the cases used with them were the acc. (396), gen. (428 a), or dat. (446 a), of place. Several prepositions are still found as ADVERBS in poetry, espec. in Hm., as

περί *round about*, and πέρι (cf. 63) *exceedingly*, σὺν δέ *and therewith*; — Hd. has ἐπὶ δέ *and thereupon*, μετὰ δέ *and next*, ἐν δέ or ἐν δὲ δή *and among the number*; also πρὸς δέ or καὶ πρός *and besides*, which occur even in Attic prose.

450. In Hm., the preposition of a compound verb often stands *separately*, like an adverb: ἐπὶ κνέφας ἦλθε for κνέφας ἐπῆλθε *darkness came on*, ὀλέσας ἄπο for ἀπολέσας *having lost* (634). This is called TMESIS (*cutting*): it is less frequent in Hd. and Attic poetry, very rare in Attic prose.

ADJECTIVES AND ADVERBS.

451. For attributive and predicate-adjective, see 340. For agreement of adjective and substantive, see 352. For omitted subject, and use of adjective as substantive, see 359. For peculiarities in number and gender, see 361–73. For use of adjective as adverb, see 132 a, b. For neuter adjective used as cognate-accusative, see 393 c: and cf. 397.

452. The COMPARATIVE DEGREE is followed by the genitive (425), or by ἤ *than*.

a. When ἤ is used, the objects compared are both in the same case: χρήματα περὶ πλείονος ποιεῖται ἢ φίλους (not ἢ φίλων) *he considers money as of more value than friends*; [yet not always: ἀνδρὸς δυνατωτέρου ἢ ἐγὼ υἱόν *son of a man more powerful than I* (am).] — b. ἤ is always used if the objects compared are two adjectives or adverbs; *both* are then put in the comparative: στρατηγοὶ πλείονες ἢ βελτίονες *generals more numerous than good*, συντομώτερον ἢ σαφέστερον διαλεχθῆναι *to discourse more briefly than clearly*. — c. When a numeral follows πλέον (πλεῖν) *more* or ἔλαττον (μεῖον) *less*, the construction is sometimes irreg.: ἀποκτείνουσιν οὐ μεῖον (for μείονας ἢ) πεντακοσίους *they kill not less than* 500, ἐν πλέον (for πλέοσιν) ἢ διακοσίοις ἔτεσι *in more than* 200 *years*.

d. The compar. has a peculiar use before ἢ κατά with the acc., and ἤ (or ἢ ὡς, ἢ ὥστε) with the infin.: μείζω ἢ κατὰ δάκρυα πεπόνθασι *they have suffered things* (greater than according to) *too great for tears*, βελτίονες ἢ (or ἢ ὥστε) ὑπὸ δώρων παρατρέπεσθαι (better than) *too good to be seduced by gifts*. — e. Even the POSITIVE may have a similar meaning, when the infin. (espec. with ὡς or ὥστε) follows it: ὀλίγοι ἐσμὲν ὡς ἐγκρατεῖς εἶναι αὐτῶν *we are* (*too*) *few to have possession of them*. So, even without the infin.: ἡ χώρα σμικρὰ ἔσται *the country will be* (*too*) *small* (for its inhabitants).

453. a. The compar. is sometimes followed by a prep. ἀντί, πρό, παρά, πρός, instead of ἤ: αἱρετώτερον ἀντὶ τούτου *more eligible than this* (lit. instead of this). — b. The object of the compar. is often omitted, and may be supplied from the connection; μή τι νεώτερον ἀπαγγέλλεις *do you report any thing newer* (than what we know already)? — c. Often the comparative means only MORE THAN IS USUAL, NATURAL, OR PROPER, and may sometimes be rendered by the positive with TOO, QUITE, VERY. In cases b. and c. the compar. is said to be used ABSOLUTELY.

454. The SUPERLATIVE DEGREE used in a *partitive* sense takes the genitive (403).

The partitive genitive is often to be *understood* when it is not expressed. But — a. The superlative is often used without any partitive sense

to express a very high degree of the quality: thus ἀνὴρ σοφώτατος *a very wise man.*

455. The superlative is STRENGTHENED by various additions: thus ὡς μέγιστος *the very greatest*, ὅτι μάλιστα *as much as possible*, ὅτι ἐν βραχυτάτῳ *in the shortest possible space*, ᾗ ῥᾷστα *in the very easiest manner*, ὄντος πάγου οἵου δεινοτάτου *there being an extremely severe frost*, ἦγε στρατιὰν ὅσην πλείστην ἐδύνατο *he led as large an army as he could.* Other forms are μέγιστος δή *greatest indeed*; — ἐν τοῖς μέγιστος *greatest among the* (*great*); — and even μάλιστα μέγιστος (lit. most greatest); — also οὐκ ἐλάχιστος not least = *very great* (an example of *litŏtes*).

456. The PARTICIPLES do not form a comparative and superlative, but take μᾶλλον, μάλιστα instead. This is the case also with many verbals in τός, and with some other adjectives. It is sometimes the case even with adjectives which usually form the comparative and superlative.

457. ADVERBS are used to qualify verbs, adjectives, or adverbs.

Thus πρεπόντως μᾶλλον ἠμφιεσμένην *more becomingly drest*, ἐμοὶ ἀληθῶς πολὺ κάλλιστόν ἐστιν οὕτως, ὅπως δύναμαι, λέγειν *for me it really is much the best* (*thing*) *to speak in such manner as I can* (speak), πρῶτον ἀφίκετο *first he came* (before other actions, but πρῶτος ἀφίκετο [340 c] *he came first*, before other comers). — The adverb is sometimes used, as an attributive or predicate-word, to qualify a substantive; see 345 f, h.

PRONOUNS.

458. The PERSONAL PRONOUNS are usually not expressed in the nominative, unless they are emphatic (355 a).

For the use of οὗ, οἷ, etc., see 133 a. For αὐτός, in the oblique cases, as a personal pronoun (or weak demonstrative), see 133 a. For αὐτός, in other uses, see 134. 382 c.

459. The REFLEXIVE PRONOUNS usually refer to the subject of the sentence.

Thus τὰ ἄριστα βουλεύεσθε ὑμῖν αὐτοῖς *take the best counsel for yourselves.* — a. When connected with a *dependent* verb (finite, infinitive, or participle), they usually refer to the subject, not of the dependent, but of the principal verb; and are then called INDIRECT REFLEXIVES: τὰ ναυάγια, ὅσα πρὸς τῇ ἑαυτῶν (γῇ) ἦν, ἀνείλοντο *they took up the wrecks, as many as were close to their own* (*land*), ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ *the tyrant thinks that the citizens are servants to him* (lit. to himself).

b. The personal pronouns are often used instead of the reflexive, espec. the indirect reflexives: δοκῶ μοι *I seem to myself*, οὐκ οἶδεν ὅ τι χρήσεσθε αὐτῷ *he knows not what you will do with him.* The forms of οὗ (133 a) — though in Hm. freely used as personal pronouns (678) — are in Attic prose *always* used as indirect reflexives.

c. The reflexive of the 3d person is sometimes used for that of the 1st or 2d: δεῖ ἡμᾶς ἀνερέσθαι ἑαυτούς *we must question ourselves.* — d. The reflexive in the plural forms is often used for the RECIPROCAL (136): διελε-

γόμεθα ἡμῖν αὐτοῖς (for ἀλλήλοις) *we were conversing* (with ourselves) *with one another.* — e. The reflexive may be made EMPHATIC by a prefixed αὐτός agreeing with the subject of the verb: τὸν σοφὸν αὐτὸν αὑτῷ δεῖ σοφὸν εἶναι *the wise man must be wise* (himself) *for himself.*

460. Instead of a POSSESSIVE PRONOUN, it is common to find the genitive of a *personal* or a *reflexive* pronoun.

Thus ἔρχεται ὁ σὸς φίλος or ὁ φίλος σου (382 d) *thy friend is coming.* The possessive pronoun has a reflexive use, when the possessing person is subject of the sentence: ὁρᾷς τὸν σὸν (or τὸν σεαυτοῦ, 382 d) φίλον *thou seest thy friend.* For ὅς (137 a), the Attic prose always has αὐτοῦ, -ῆς (or, in *reflexive* use, ἑαυτοῦ, -ῆς); for σφέτερος (not reflexive), it has αὐτῶν. — For the ARTICLE used instead of an *unemphatic possessive,* see 377 d.

a. The possessive pronoun may have an adjective or appositive agreeing with the genitive implied in it: ἡ ὑμετέρα τῶν σοφιστῶν τέχνη *the art of you* (the) *sophists.* Thus, in the reflexive use, αὐτῶν is commonly added to ἡμέτερος, ὑμέτερος, σφέτερος: τὰ σφέτερα αὐτῶν (also τὰ ἑαυτῶν) εὖ τίθενται *their own* (*affairs*) *they manage well;* but ἐμὸς (and σὸς) αὐτοῦ, -ῆς are poetic.

b. A possessive pronoun is sometimes equivalent to an OBJECTIVE genitive: εὔνοια ἡ ἐμή may mean *good-will to me* (as well as, mine to another); so σὴν χάριν (as a favor to thee) *for thy sake.*

461. The ordinary DEMONSTRATIVE is οὗτος; ὅδε marks something *near* or *present*; ἐκεῖνος, something *remote.*

a. Sometimes they are used almost as adverbs of place: ἐκεῖναι νῆες ἐπιπλέουσι *there* (yonder) *are ships sailing toward* (*us:* "those ships" would be ἐκεῖναι αἱ νῆες, see 382 d.) — b. When something is referred to as *already mentioned,* or as *now to be mentioned,* οὗτος is commonly used in the former case, ὅδε in the latter: ἔλεξαν ταῦτα *they said these things* (before stated), but ἔλεξαν τάδε *these things* (which follow). And a similar distinction is made between τοσοῦτος and τοσόσδε, τοιοῦτος and τοιόσδε, etc. — c. Οὗτος sometimes REPEATS a subject or object with emphatic force: ὁ τὸ σπέρμα παρασχών, οὗτος τῶν φύντων αἴτιος *the one who furnished the seed,* HE *is responsible for what grew* (*from it*). — d. Οὗτος is sometimes used in ADDRESS: οὗτος, τί ποιεῖς *you there* (cf. a.), *what are you doing?* — For καὶ ταῦτα with omitted verb, see 358 b.

462. a. The simple RELATIVES (ὅς, οἷος, ὅσος, etc.) are often used where the antecedent is indefinite; but — b. The INDEFINITE RELATIVES (ὅστις, ὁποῖος, etc.) are not used where the antecedent is definite and particular. Exceptions to b. are found in late writers.

For AGREEMENT of relative and antecedent, see 354. 360. For peculiarities of RELATIVE SENTENCES, see 551–63.

For INTERROGATIVES and INDEFINITE RELATIVES used in questions, see 565.

463. The INDEFINITE τὶς, τὶ often expresses indefiniteness as to QUALITY OF QUANTITY: βλάξ τις (not some one who is dull, but one who has some dullness) *a sort of a dolt,* μέγα τι (not something large, but a thing) *of some magnitude,* τριάκοντά τινες (some thirty) *about thirty,* σχεδόν τι (at some degree of nearness) *pretty near,* σὲ δεῖ τινὰ φαίνεσθαι *you must appear somebody* (of some consequence), λέγειν τι *to say something* (worth while).

THE VOICES.

464. The ACTIVE VOICE represents the subject as *acting*.

For transitive and intransitive senses in the same voice, see 287–9. For intransitive verbs which become transitive in composition, see 390 d. — a. On the contrary, some transitive verbs become intransitive in composition: φέρω *to bear*, διαφέρω *to differ*. — b. A subject is often described by the active as doing what it only causes another to do (CAUSATIVE use): thus ὁ Κῦρος κατέκαυσε τὰ βασίλεια *Cyrus burnt the palace* (i. e. caused it to be burnt).

465. The MIDDLE VOICE represents the subject as *acting on itself*, that is, as affected by its own action.

For future middle used in passive sense, see 282. — The middle has three uses, DIRECT, INDIRECT, and SUBJECTIVE, of which the second is most common, and the third least so. The same verb may have different uses of the voice: see διδάσκομαι 466. 467 a.

466. In the DIRECT MIDDLE, the subject is also the direct object of the action.

Thus λούεσθαι *to wash* (oneself), τρέπεσθαι *to turn* (oneself), ἵστασθαι *to set oneself*, — διδάσκεσθαι *to* (teach oneself) *learn*, παύεσθαι *to* (stop oneself) *cease*, φαίνεσθαι *to* (show oneself) *appear*, πείθειν *to persuade* (cause one to believe), mid. (make oneself believe) *trust, comply*.

467. In the INDIRECT MIDDLE, the subject is also the indirect object of the action.

Thus, usually, like a dative of interest, FOR ONESELF: πορίζεσθαι *to procure for oneself*, σπᾶσθαι τὸ ξίφος *to draw* (for oneself) *one's own sword*, ἄγεσθαι γυναῖκα *to take a wife* (to one's own house), μεταπέμπομαί τινα *I send after one* (that he may come to me), the lawgiver τίθησι νόμους *makes laws* (for others), the people τίθεται νόμους *makes laws for itself*, — ἀμύνεσθαι κίνδυνον *to ward off danger* (for oneself, i. e.) *from oneself*, ἀποδόσθαι ναῦν *to sell a ship* (give it *from* and *for* oneself, for value received). — a. Sometimes in CAUSATIVE use (464 b): διδάσκομαι τὸν υἱόν *I procure instruction for my son* (make others teach him for me), παρατίθεμαι δεῖπνον *I have a meal served up to me* (make others serve it for me), δανείζομαι *I* (make one lend to me) *borrow*, μισθοῦμαι *I* (make one let to me) *hire*, δικάζομαι *I* (make one judge for me) *maintain a suit at law*.

468. In the SUBJECTIVE MIDDLE, the subject is thought of as acting in his own sphere, with his own means and powers.

Thus παρέχειν *to furnish in any way*, mid. *to afford from one's own property*, ποιεῖσθαι πόλεμον *to make war with one's own resources*, λαμβάνεσθαι (417 d) *to take hold of with one's own hand*, σκοπεῖν *to view*, σκοπεῖσθαι *to take one's own view, consider in his mind*. — a. So, from *intransitive* verbs: βουλεύω *to take counsel*, mid. *to take one's own counsel, form his plan*, πολιτεύειν *to be* (act as) *a citizen*, mid. *to perform one's civic du-*

ties, to conduct public affairs, πρεσβεύειν *to be an embassador, negotiator*, mid. (of the state) *to conduct its negotiations* (by sending embassadors).

469. The following verbs deserve special notice: αἱρεῖν *to take*, mid. (467) *choose;* ἅπτειν *to fasten*, mid. (fasten oneself to, 466) *touch;* ἔχειν *to hold*, mid. *hold on to*, and hence *be close to;* τιμωρεῖν τινι *to be a helper* or *avenger to some one*, τιμωρεῖσθαί τινα *to avenge oneself on some one;* ἄρχω *I begin* (for others to continue), ἄρχομαι *I begin* (for myself to continue); the orator γράφει νόμον (writes) *proposes a law*, the plaintiff γράφεται τὸν ἀδικήσαντα *brings his* (writ) *suit against the offender*.

470. In Deponent Verbs (151 a), the middle voice has the same uses (though, in general, less clearly distinguished): — direct, ὑπισχνεῖσθαι *to* (hold oneself under) *undertake, promise;* — indirect, δέχεσθαι *to receive* (to oneself), κτᾶσθαι *to acquire* (for oneself); — subjective, ἀγωνίζεσθαι *to contend* (with one's own powers), οἴεσθαι *to think* (in one's own mind). — For passive deponents, see 284.

471. The Passive Voice represents the subject as *acted on*, or suffering an action.

a. Hence the direct object of the active voice becomes the subject of the passive. The subject of the active (the agent) is variously expressed with the passive; sometimes by the dative (435); usually by ὑπό with the gen.; seldom (in Attic) by other prepositions, as ἐξ or πρός with the gen.

b. Many verbs form a passive voice, which in the active take their object in the genitive or dative (not the accusative): καταφρονῶ τινος *I despise some one*, καταφρονεῖταί τις ὑπ' ἐμοῦ; πιστεύουσι τῷ βασιλεῖ *they trust the king*, ὁ βασιλεὺς πιστεύεται ὑπ' αὐτῶν. — c. Neuter passive participles are formed from verbs wholly intransitive: τὰ στρατευόμενα *the things done in making war, military operations*, τὰ σοὶ πεπολιτευμένα *thy political course* or *conduct*.

For deponent verbs used in passive sense, see 285. For aorist passive used in middle sense, see 283.

THE TENSES.

472. The tenses represent the action as *continued, completed*, or *indefinite* (153).

The indefinite tenses represent the action as simply brought to pass (i. e. brought into being, made to take place), without the idea of continuance or of completion.

473. The tenses of the *indicative* also express time, *present, past*, and *future* (154). Thus

Action.	Time.	Tense.	Example.
continued	at the present time	Present	γράφω *am writing*
"	at a past "	Imperfect	ἔγραφον *was writing*
bro't to pass	at a past "	Aorist	ἔγραψα *wrote*
"	at a future "	Future	γράψω *shall write*
completed	at the present "	Perfect	γέγραφα *have written*
"	at a past "	Pluperfect	ἐγεγράφειν *had written*
"	at a future "	Fut. Perf.	γεγράψομαι *shall have been written*

a. For action brought to pass at the present time (*I write*), and action continued at a future time (*I shall be writing*), the Greek has no special forms; it uses the present (γράφω) for the one, and the future (γράψω) for the other.

474. General Truths are commonly expressed by the *present*; but sometimes by the *perfect*, *future*, or *aorist*.

Thus — a. by the present, as true *now*: ἡ ἀλήθεια ἐπικρατεῖ πάντων *truth prevails over all things*. — b. by the perfect or future, as what *has been* or *will be* true: ἀνὴρ ἐπιεικὴς ἀπολέσας τι ῥᾷστα οἴσει *a reasonable man, if he has lost any thing, will bear it very easily*. — c. by the aorist, as having proved true in *single past* instances: τὰς τῶν φαύλων συνουσίας ὀλίγος χρόνος διέλυσε, *the associations of the bad a little time* (dissolved, i. e. usually) *dissolves*. This is called the gnomic aorist (from its use in γνῶμαι *maxims*); it is treated as a *principal* tense (154 a). A like use of the aor. in similes, or comparisons, is frequent in Hm., and is called by the same name: ἤριπεν, ὡς ὅτε τις δρῦς ἤριπεν, τήντ' οὔρεσι τέκτονες ἄνδρες ἐξέταμον *he fell, as when some oak* (fell) *falls, which builders* (chopped) *chop off in the mountains*.

475. The continued result of a *completed action* is sometimes expressed by the *present*, but much oftener by the *perfect*.

Thus — a. by the present: ἀκούω *I hear*, also (have heard, and so) *am informed*, νικάω *I conquer*, also (have conquered) *am victorious*, φεύγω *I flee*, or (have fled) *am in exile*, ἀδικέω *I do wrong*, or (have done it) *am a wrong-doer*: always so used are ἥκω *am come*, οἴχομαι *am gone*.

b. by the perfect. In many verbs this is the prevailing use of the perf.: μέμνημαι (fr. μιμνήσκω: I have recalled to mind and hence) *remember*, κέκλημαι (fr. καλέω: I have received a name and still bear it) *am called*, κέκτημαι (fr. κτάομαι: have acquired) *possess*, ἠμφίεσμαι (fr. ἀμφιέννυμι: have dressed myself) *am dressed*, πέποιθα (have put faith) *have faith in*, πέφυκα (have grown) *am by nature*, ἕστηκα (have set myself) *stand*, βέβηκα (have stepped) *stand fast*, also *am gone*, ὄλωλα (have suffered destruction) *am ruined*. So οἶδα *know*, ἔοικα *am like*, εἴωθα *am accustomed*, δέδοικα *am afraid*, κέκραγα *cry*, etc.; though it may be doubted whether some of these ever expressed completed action. — c. To the perfect thus used as a present, corresponds a pluperfect used as an *imperfect*: ἐμεμνήμην *remembered*; — and a future perfect used as a *future*: μεμνήσομαι *shall remember*.

476. The Present and Imperfect, as continued tenses, are used

a. for actions going on *at the same time*.

b. for *repeated* or *customary* actions.

c. for actions *attempted* merely, not accomplished.

d. for continued *states* or *conditions*.

Thus — a. προϊόντες ἔκαιον χιλόν *while advancing, they were burning fodder*. — b. ὡς ἐγίγνωσκεν, οὕτως ἔλεγε *as he thought, so he spoke* (habitually). — c. Κλέαρχος τοὺς στρατιώτας ἐβιάζετο ἰέναι *Clearchus* (was forcing) *tried to force his soldiers to march*, δίδωμι *I* (am proposing to give)

offer. — d. ἰσχύει *he is strong*, ἐνόσει *he was sick*. — e. In some verbs the imperfect is not always clearly distinguished from an aorist.

477. The Present is sometimes used for a *past* or *future* action.

Thus — a. often, in vivid narrative, for a PAST action (HISTORICAL PRESENT): οὐκ ἐδέξαντο ἀλλ' ἐγκλίνουσι *they did not receive* (*the attack*), *but give way*. — b. also for an action begun in the past and still continued: πάλαι σοι λέγω *this long time I keep telling you*. — c. for a FUTURE action viewed as *immediate* or *certain*: μικρὰ εἰπὼν ἤδη καταβαίνω *after saying a few things I come down forthwith*; cf. 275 a.

478. The Imperfect is used, in some verbs of OBLIGATION, to express that which ought to be, but is not: οὐκ ἔδει σε λέγειν *you ought not to speak* (i. e. you do speak, but were under prior obligation not to); so too ἐχρῆν *it were proper*, εἰκὸς ἦν *it were fitting*.

479. The Imperfect and Aorist are sometimes used with ἄν to denote a CUSTOMARY past action (that which took place, if occasion served, at various past times): ἠρώτων ἄν *I* (would be asking) *was asking* (occasionally), ἔλεξεν ἄν *he* (would say) *used to say*.

480. The AORIST represents the action simply as a *past event*.

Of its continuance in past time (expressed by the imperfect), and its relation to the present or some later past time (expressed by the perfect and pluperfect), the aorist has nothing to say. It is the tense most frequently used in narration.

481. The Aorist is often used where the *perfect* or *pluperfect* might be looked for.

Thus τῶν οἰκετῶν οὐδένα κατέλιπεν, ἀλλ' ἅπαντας πέπρακε *of his servants he* (left) *has left no one*, *but has sold all*, Δαρεῖος Κῦρον μεταπέμπεται (477 a) ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησε *Darius sends for Cyrus from the government of which he* (made) *had made him satrap*. In like manner, the imperfect is sometimes used for the pluperfect (*was doing* for *had been doing*).

482. When the present denotes a *continued state*, the aorist may denote its *inception*.

This is the INCEPTIVE AORIST: σιγᾶν *to be silent*, σιγῆσαι *to become silent*, ἰσχύειν *to be strong*, ἰσχῦσαι *to grow strong*, νοσεῖν *to be sick*, νοσῆσαι *to fall sick*, ἐβασίλευε *he was king*, ἐβασίλευσε *he became king*, ἄρχειν *to have dominion*, ἄρξαι *to attain dominion*, ἔχειν *to hold*, *possess*, σχεῖν *to take hold of*, *get possession of*. In such verbs, however, the aor. may have its ordinary use: as ἐβασίλευσε *he reigned*.

For the GNOMIC aorist in general truths and in similes, see 474 c.

483. a. The FUTURE is used in the second person as a milder form for the imperative.

Thus οὕτως οὖν ποιήσετε καὶ πείθεσθέ μοι (thus then ye will do) *do thus and obey me*, οὐκ ἐπιορκήσεις *thou* (wilt) *shalt not swear falsely*; — with more urgency, in NEGATIVE QUESTIONS: οὐ περιμενεῖς *will you not wait?* — b. Hm. often uses ἄν or κέ with the fut. (or fut. perf.) indic., to mark

the event as contingent: ὁ δέ κεν κεχολώσεται, ὃν κεν ἵκωμαι *but he will be angry, to whom I may come* (i. e. if I come to any one, he will be angry).

484. A PERIPHRASTIC FUTURE is formed by μέλλω with the infinitive.

The infinitive may be present, future, or (more rarely) aorist: μέλλω ὑμᾶς ἄγειν (ἄξειν, ἀγαγεῖν) εἰς Ἀσίαν *I am about* (I have it now in prospect or purpose) *to lead you into Asia.* Other tenses of μέλλω are used in the same way: ἔνθα ἔμελλον καταλύσειν *where they were about to stop.*

For PERFECT with present meaning, see 475 b: for PERFECT in general truths, see 474 b.

485. The FUTURE PERFECT is only formed in the middle (155 b), though usually with a passive meaning. In the active its place is supplied by using the perfect participle with the future of εἰμί *to be:* ἂν ταῦτ' εἰδῶμεν, τὰ δέοντα ἐσόμεθα ἐγνωκότες *if we know these things, we shall have made the decision we ought.*

486. The tenses OUT OF THE INDICATIVE express *continued, completed,* or *indefinite* ACTION, but not present, past, or future time.

The TIME of the action is sufficiently indicated by the connection or the circumstances. But — a. The AORIST PARTICIPLE represents an action as PRIOR to that of the principal verb on which the part. depends: συλλέξας στράτευμα ἐπολιόρκει Μίλητον *having collected an army he was besieging Miletus,* παθόντα γνῶναι *to know by suffering* (having suffered); yet with some exceptions, where the principal verb is an aorist or future. — b. The AORIST OPTATIVE and INFINITIVE, used in *dependent assertions* (502), may represent the action as PRIOR to that of the principal verb: ἔλεξαν ὅτι πέμψειε σφᾶς ὁ βασιλεύς, *they said that the king had sent them,* Κύκλωπες λέγονται ἐν Σικελίᾳ οἰκῆσαι *the Cyclopes are said to have lived in Sicily.*

c. The FUTURE OPTATIVE, INFINITIVE, and PARTICIPLE represent the action as POSTERIOR to that of the principal verb on which they depend: ὅ τι δὲ ποιήσαι οὐ διεσήμηνε *but what he would do he did not indicate,* ἀδύνατα πράξειν ὑπισχνοῦνται *they promise* (that they will perform) *to perform impossible things.* For fut. part., cf. 540 d. The FUTURE PERFECT in the same modes represents the completed action as posterior to that of the principal verb.

THE MODES.

A. FINITE MODES IN SIMPLE SENTENCES.

487. The INDICATIVE represents the action of the verb as *real;* the SUBJUNCTIVE and OPTATIVE, as *possible;* the IMPERATIVE, as *willed* by the speaker.

The INDICATIVE expresses that which *is, was,* or *will be.*

It is used when the REALITY of the action is *affirmed, denied,* or *questioned:* "He went; he did not stay; will he return?" Reality must be distinguished from *certainty.* Thus the sentence, "perhaps he will not return," asserts a future reality, "he will not return," but expresses it as

uncertain. — For the indic. in hypothetical sentences (with or without ἄν), see 514 a; in expressions of wishing, see 490. For the indic. (impf. or aor.) with ἄν, to denote customary action, see 479.

488. The SUBJUNCTIVE expresses that which *may be.* It represents the action as *possible,* with some *present expectation* of its being realized.

Hence it is used — a. in the first person, to express something *demanded* or *requested:* ἴωμεν (we may go, are to go) *let us go,* φέρε δὴ τὰς μαρτυρίας ὑμῖν ἀναγνῶ *come now, let me read you the testimonies.* — b. in the aorist, with μή, to express something *prohibited* or *deprecated* (492 a): μὴ τοῦτο ποιήσῃς (you may not do, are not to do) *do not do this.* In the present this is confined to the first person.

c. in QUESTIONS as to what action may be *required* or *looked for* (SUBJUNCTIVE OF DELIBERATION), chiefly in the first person: τί φῶ *what shall I say* (not "what am I going to say" as a future fact, but "what am I to say," "what would you have me say"), δέξεσθε ἡμᾶς ἢ ἀπίωμεν *will you receive us, or are we to go away,* Hm. πῶς τίς τοι πείθηται *how is any one to obey you.*

d. In Hm., the subj. is sometimes used to denote FUTURE events, nearly like the fut. indic.; ἄν or κέ may then be added to it: οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι *for never yet saw I such men, nor* (may I hereafter) *shall I see them.* Hm. also uses the subj. in similes like the present or gnomic aorist (474 c).

489. The OPTATIVE expresses that which *might be.* It represents the action as *possible,* but *without present expectation* of its being realized.

a. OPTATIVE OF WISHING. The optative is used without ἄν to express a *wish* (that something might be).

Thus οἱ θεοὶ ἀποτίσαιντο *may the gods requite* (would that they might do so). — b. A wish is often introduced by εἴθε, εἰ γάρ, and in poetry εἰ (Hm. αἰ, αἴθε), ὡς: εἴθε σὺ φίλος ἡμῖν γένοιο *O that thou wouldst become a friend to us* (i. e. "if thou wouldst do so," I should rejoice).

490. A WISH VIEWED AS UNATTAINABLE (because inconsistent with a known reality) is expressed by a *past tense* of the *indicative* with εἴθε, εἰ γάρ (cf. 514); viz. by the *imperfect, aorist,* or *pluperfect,* according as the known reality would be expressed by a *present, aorist,* or *perfect:* εἰ γὰρ τοσαύτην δύναμιν εἶχον *O that I had so much power* (but I do not have it), εἴθε σοι συνεγενόμην *O that I had been with thee* (as I was not); — also by ὤφελον (*ought,* 300 jk) with the present or aorist infinitive: ὤφελε (or εἴθ' ὤφελε, εἰ γὰρ ὤφελε) Κῦρος ζῆν *O that Cyrus were living.*

491. POTENTIAL OPTATIVE. The optative is used with ἄν in *assertions* and *questions.*

Thus τοῦτο γένοιτ' ἄν *this might take place,* πολλὰς ἂν εὕροις μηχανάς *thou couldst find many contrivances,* οὐκ ἂν ἀρνηθείην *I would not deny it,* ποῦ δῆτ' ἂν εἶεν οἱ ξένοι *where, I pray, might the strangers be?* — a. The ἄν is sometimes omitted in poetry (rarely in prose). — b. This construction is sometimes used as a less positive form for the indicative: οὐκ ἂν λέγοιμι *I would not say* (for "I will not say"), βουλοίμην ἄν *I should like* (for "I

wish "), ὥρα ἂν εἴη *it might be* (for "it probably is") *time* to do something; — or for the imperative: λέγοις ἂν ὡς τάχιστα (you might speak, i. e.) *speak at once.*

c. The optative, in this use, might be regarded as a conclusion (516), depending on a condition which is left indeterminate (not expressed, nor indeed distinctly thought of): "this might take place" (if circumstances should favor), "you could find" (should you wish), "I would not deny it" (if I could), "where might the strangers be" (i. e. be found, if one should seek them), etc.

492. The IMPERATIVE expresses that which *must be* (by the will of the speaker). It represents the action as *commanded*, or, with negative words, as *prohibited.*

a. The aorist imperative is rarely used in prohibitions; the aorist subjunctive (488 b) takes its place: thus μὴ χαλέπαινε (not μὴ χαλεπαίνῃς) *do not be offended*, but μὴ χαλεπήνῃς (not μὴ χαλέπηνον) *do not take offence.*

B. FINITE MODES IN COMPOUND SENTENCES.

493. SUBORDINATION. A sentence may enter as a subordinate part into another sentence. The whole is then called a COMPOUND sentence; it consists of a *principal*, and a *dependent* or *subordinate*, sentence.

Thus οἱ δὲ ἀπεκρίναντο (principal sentence) ὅτι οὐκ ἐνταῦθα εἴη (dependent sentence) *but they answered that he was not there;* τὸν κακὸν δεῖ κολάζειν (principal), ἵν' ἀμείνων ᾖ (dependent) *we must punish the bad man, that he may be better;* εἰ θεοί τι δρῶσιν αἰσχρόν (dependent), οὐκ εἰσὶν θεοί (principal) *if gods do any thing shameful, they are not gods.* The names *protăsis* and *apodŏsis* are often given to the dependent and the principal sentence; but an indirect sentence (501) is never called protasis. — a. On the other hand, connected sentences may be mutually independent, and are then said to be CO-ORDINATE: κοινὸν ἡ τύχη, καὶ τὸ μέλλον ἀόρατον *fortune is fickle, and the future is unseen,* τοῦτο ἐγὼ οὔτ' εἴρηκα οὔτε λέγοιμι ἂν *this I neither have said nor would say.* — For different conjunctions used with co-ordinate and subordinate sentences, see 581.

494. A dependent sentence may have another sentence depending on it, to which it stands as principal. Thus in the compound sentence, ἠρόμην Ἄφοβον εἴ τινες παρῆσαν ὅτ' ἀπελάμβανε τὴν προῖκα *I asked Aphobus whether any persons were present when he received the dowry,* ὅτ' ἀπελάμβανε τὴν προῖκα depends on εἴ τινες παρῆσαν, and this again on ἠρόμην Ἄφοβον. — a. So too an INFINITIVE or PARTICIPLE may have a sentence depending on it: οἴομαι αὐτὸν ἐρεῖν ὡς ἄκυρόν ἐστι τὸ ψήφισμα *I suppose he will say that the decree is without force,* ὀκνοῦντες μὴ ἀφαιρεθεῖεν Δεξίππῳ λέγουσι *fearing that they might be deprived (of them) they speak to Dexippus.*

495. A substantive which properly belongs to the dependent sentence is often transferred (usually with change of case) to the principal sentence, the object being to give it a more emphatic position. When it is thus brought in *before* its proper place, the arrangement is called PROLEPSIS (*anticipation*): καί μοι τὸν υἱὸν εἰπέ, εἰ μεμάθηκε τὴν τέχνην *and tell me whether my son has learned his art* (lit. tell me my son, whether he has

learned), Hm. Τυδείδην οὐκ ἂν γνοίης ποτέροισι μετείη *you could not tell to which party Tydides belonged.*

Modes in Dependent Sentences. General Remarks.

496. The INDICATIVE in dependent sentences expresses a *reality* as CONCEIVED OR ASSUMED, not asserted, by the speaker.

Thus in ἠγγέλθη ὅτι Μέγαρα ἀφέστηκε *it was announced that Megara was in revolt*, εἰ θεοί εἰσιν, ἔστι καὶ ἔργα θεῶν *if there are gods, there are also works of gods*, ταῦτα ἐποίουν μέχρι σκότος ἐγένετο *these things they were doing until darkness came on*, — the (reported) "revolt of Megara" and the (supposed) "existence of gods" are not asserted, nor is it clear that they are believed, to be real; even the "coming on of darkness," though clearly believed, is not asserted by the sentence. Indeed, it is sometimes implied that the reality which the speaker would assert, is directly contrary to that which he assumes; see 514.

497. The SUBJUNCTIVE expresses *possibility with present expectation* (488).

See 507. 515. 523 c. 503 b. — a. Yet it is often used in cases of PAST *expectation*, the idea of past time being lost sight of; see 508. 503 b.

498. The OPTATIVE often expresses *possibility with past expectation.*

See 507. 504 b. — The optative is used of past actions with an idea of INDEFINITE FREQUENCY; — an event which occurred *often*, being viewed as one that was liable to occur, one that *was to be expected.* Thus in CONDITIONAL and RELATIVE sentences, if the principal sentence has an *indicative;* see 517. 523 e.

499. The OPTATIVE often expresses *mere possibility* without expectation.

Thus in CONDITIONAL and RELATIVE sentences, if the principal sentence has an *optative;* see 516. 523 d; also 503 c.

500. The OPTATIVE is often used in place of the indicative in repeating PAST *conceptions* and *expressions.*

For examples, see 504 a. In all cases of this kind, the indic. may also be used; but the opt. shows more distinctly that the speaker is not responsible for the thought which he repeats, since he gives it only as what might be. The future opt. has ONLY this use. — a. The opt., similarly used in place of the *subjunctive* (517 a. 506), implies a past *expectation* (498).

I. *Modes in Indirect Sentences.*

501. The indirect sentence depends, like an object-accusative, on the principal verb.

Or, like a *subject-nominative*, if the principal verb is *passive* or *intransitive.* Indirect ASSERTIONS are introduced by ὅτι or ὡς *that;* indirect

QUESTIONS by εἰ *whether*, πότερον . . ἤ *whether* . . *or*, and other interrogatives.

502. When the words or thoughts of another are stated in a *dependent* form, they are said to stand in ORATIO OBLIQUA.

In distinction from the oratio obliqua (indirect discourse), the original, independent form is called ORATIO RECTA (*direct discourse*). Thus, or. obl. *οἱ δὲ ἀπεκρίναντο ὅτι οὐκ εἰδεῖεν but they answered that they did not know*, or. recta *οὐκ ἴσμεν we do not know;* or. obl. *οὐκ ἐννοεῖ τί πείσεται he does not consider what he shall suffer*, or. recta *τί πείσομαι what shall I suffer?* — a. A speaker may state his own words or thoughts, like those of another, in the oratio obliqua: *ἠρόμην Ἄφοβον εἴ τινες παρῆσαν I asked Aphobus whether any were present*, or. recta *ἆρα παρῆσάν τινες were any present? τοῦτο γιγνώσκω ὅτι τόλμῃ δικαίᾳ καὶ θεὸς συλλαμβάνει this I perceive, that with righteous daring a divinity also co-operates.*

b. In many cases the forms proper to the oratio obliqua do not differ from those of the or. recta: thus in the example last given, the direct sentence would be *τόλμῃ δικαίᾳ καὶ θεὸς συλλαμβάνει.* But — c. Where the proper forms would be different, we often find those of the or. recta used in dependent sentences, instead of those proper to the or. obliqua: *οἱ δὲ εἶπον ὅτι ἱκανοί ἐσμεν but they said* (that) "*we are able*," instead of *ἱκανοὶ εἶεν* or *εἰσί they were able.* — d. Sometimes the two are found together in the same connection: *ἐπιδεικνὺς ὡς εὔηθες εἴη* (or. obl.) *ἡγεμόνα αἰτεῖν παρὰ τούτου ᾧ λυμαινόμεθα* (or. recta) *τὴν πρᾶξιν showing that it was a foolish thing to ask a guide from this man* (Cyrus) *for whom we are ruining his enterprise.*

e. An INFINITIVE or PARTICIPLE is often used in the oratio obliqua, instead of a dependent sentence: thus *ἔφασαν τοὺς μὲν ἡμαρτηκέναι, αὐτοὶ δὲ σώζειν τοὺς νόμους they said that those indeed had transgressed, but they themselves were upholding the laws*, or. recta *οἱ μὲν ἡμαρτήκασι, αὐτοὶ δὲ σώζομεν*, etc.; *Τισσαφέρνης Κῦρον ἐπιστρατεύοντα πρῶτος ἤγγειλε Tissaphernes was the first to announce that Cyrus was carrying on war*, or. recta *Κῦρος ἐπιστρατεύει.*

503. In general, indirect sentences have THE SAME MODES that would be used in the direct. This is regularly the case when the principal verb denotes *present* or *future* time; and often so, when it denotes *past* time.

Thus — a. INDICATIVE. When the indic. is used, the tense is the same as would be found in the direct sentence: *λέγει ὡς οὐδέν ἐστιν ἀδικώτερον φήμης he says that nothing is more unjust than fame, ᾔδει Ἄφοβος ὅτι ἐξελεγχθήσεται Aphobus knew that he* (will be) *would be convicted, ἧκεν ἀγγέλλων τις ὡς Ἐλάτεια κατείληπται there came some one announcing that Elatea* (has been) *had been taken, ἠπόρουν τί ποτε λέγει ὁ θεός I was in doubt what the god* (means) *meant.* But sometimes a present or perfect of the direct sentence is changed to an imperfect or pluperfect, when the principal verb denotes past time.

b. SUBJUNCTIVE (*of deliberation*, 488 c): *βουλεύομαι πῶς σε ἀποδρῶ I am considering how I shall escape from you, οὐκ εἶχον ὅ τι γένωνται they knew not what* (they should become) *would become of them.* — c. OPTATIVE (*potential opt.* with ἄν, 491): *οὐκ οἶδ' ὅ τι ἄν τις χρήσαιτο τοῖς στρατιώ-*

ταις *I know not what any one could do with the soldiers*, εἶπεν ὅτι ὁ ἀνὴρ ἂν ἁλώσιμος εἴη *he said that the man would be easy to capture.*

504. But if the principal verb denotes PAST time, the indirect sentence may take the OPTATIVE, in place of an *indicative* or *subjunctive* in the direct.

Thus — a. in place of the INDICATIVE (500): ἐγνώσθη ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν (direct ὑπέπεμψαν) *it was understood that the barbarians had sent the man*, διαβάλλει (477 a) τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύοι αὐτῷ *he* (accuses) *accused Cyrus to his brother* (*saying*) *that he was plotting against him*, ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα *he said that the march would be against the king* (direct ἡ ὁδὸς ἔσται), ἠρώτων εἰ ἀναπλεύσειεν ἔχων ἀργύριον *I asked* (*him*) *whether he had sailed away with money* (direct ἆρα ἀνέπλευσας, etc.), ἔλεγον ὅτι Κῦρος μὲν τέθνηκεν (503 a), Ἀριαῖος δὲ πεφευγὼς εἴη *they said that Cyrus was dead, and that Ariaeus had fled.*

b. in place of the SUBJUNCTIVE (488 c): ἐβουλευόμην πῶς σε ἀποδραίην *I was considering how I should escape you* (direct πῶς ἀποδρῶ, 503 b), ἐπήροντο εἰ παραδοῖεν τὴν πόλιν *they inquired whether they should give up the city* (direct παραδῶμεν *shall we give up?*). — c. The form ἠγνόει ὅ τι λέγοι may mean, according to the connection, *he knew not what he was saying* (a.), or *he knew not what he should say* (b.).

505. The rule 504 applies also to sentences which depend on an INDIRECT *infinitive* (502 e) or *sentence:* εἴ τις πόλις στρατεύσοι, ἐπὶ ταύτην ἔφη ἰέναι (direct εἴ τις στρατεύσει, εἶμι) *he said that, if any city should make war, he would go against it*, εἶπεν ὅτι ἄνδρα ἄγοι ὃν εἶρξαι δέοι (direct ἄγω ὃν δεῖ) *he said that he was bringing a man whom it was necessary to confine.* Similarly ἔλεγον ὅτι παντὸς ἄξια λέγοι, χειμὼν γὰρ εἴη (direct ἐστί) *they said that he said things worthy of all* (*heed*), *for it was winter.*

506. The rule applies also to various dependent sentences which — though not called indirect, nor depending on such (505) — contain the *past words* or *thoughts* of another: ἐκάκιζον αὐτόν, ὅτι οὐκ ἐπεξάγοι (for ἐπεξάγει) *they abused him, because* (as they said) *he did not lead out against* (*the enemy*), ἐθαύμαζεν, εἴ τις ἀργύριον πράττοιτο (for πράττεται) *he thought it strange if any one demanded money*, ἐβούλοντο ἐλθεῖν, εἰ τοῦτο γένοιτο (for ἐὰν τοῦτο γένηται) *they wished to go, if this should happen.*

II. *Modes in Final Sentences.*

507. Present or future purpose is expressed by the subjunctive; past purpose, by the optative.

Sentences expressing purpose are introduced by ἵνα, ὡς, ὅπως (and Hm. ὄφρα), *that, in order that*, — μή, or ὅπως (ὡς, ἵνα) μή *that not, lest:* τὸν κακὸν δεῖ κολάζειν, ἵν' ἀμείνων ᾖ *we must punish the bad man, that he may be better*, τὴν γέφυραν λύσει, ὡς μὴ διαβῆτε *he will destroy the bridge, that you may not cross*, — καθεῖλκον τὰς τριήρεις, ὡς σῴζοιντο *they launched the triremes, that they might save themselves*, ἐδόκει ἀπιέναι, μὴ ἐπίθεσις γένοιτο *it was thought best to return, lest an attack should be made.* — a. The principal sentence is omitted in some phrases such as ἵνα συντέμω *to be brief* (sc. I say only this), ἵν' ἐκ τούτων ἄρξωμαι *to begin with these things.* —

b. With ὡς, ὅπως (and ὄφρα), ἄν (Hm. κέ) is sometimes used (cf. 483 b): *ὡς ἂν μάθῃς, ἄκουσον hear that you may learn* (as you will, if you hear).

For ὅπως with the future indicative, see 522 a. For the result expressed with ὥστε, see 531 b.

508. The subjunctive is often used with reference to a *past* purpose (497 a).

Thus *ναῦς ἐπλήρουν, ὅπως ναυμαχίας ἀποπειράσωσι they manned ships, that they* (may try) *might try a sea-fight, τὰ πλοῖα κατέκαυσεν, ἵνα μὴ Κῦρος διαβῇ he burned the vessels, that Cyrus* (may not) *might not cross.* In such cases, the time is lost sight of, while the idea of aim or expectation is made prominent.

509. A purpose viewed as UNATTAINABLE (because inconsistent with a known reality) is expressed by a *past tense* of the *indicative* (cf. 514): *ζῶντι ἔδει βοηθεῖν πάντας, ὅπως δικαιότατα ἔζη they ought all to have aided him while living, that he might have lived most justly* (but he did not live thus).

510. After verbs of FEARING the subjunctive and optative are used as in final sentences.

Present apprehension is expressed by the subj.; past apprehension by the opt., yet often by the subj. As fearing implies wish or aim that something may NOT be, the dependent sentence is introduced by μή, or, if it is negative, by μὴ οὐ: *δέδοικα μὴ ἐπιλαθώμεθα I am afraid we may forget, ἐφοβεῖτο μὴ οὐ δύναιτο* (or *δύνηται*) *he feared that he might not be able.* Other words of fearing are *φροντίζω to think anxiously, φυλάττομαι to beware, ὑποπτεύω to suspect, ὁράω to see to it, σκοπέω to consider, κίνδυνός ἐστι there is danger,* etc. — a. After words of fearing, the indic. is sometimes used, the thing feared being thought of as a reality; especially when it is a past or present event: *φοβούμεθα μὴ ἀμφοτέρων ἡμαρτήκαμεν we fear that we have failed of both.*

b. The word of fearing is sometimes *not expressed* (cf. 522 a): *μὴ ἀγροικότερον ᾖ τὸ ἀληθὲς εἰπεῖν* (*I am afraid*) *it is too rude a thing to say the truth.* The use of οὐ μή with the subj. or fut. indic. may have arisen in this way: *οὐ μὴ ἔλθῃ* (no fear, danger, lest he come) *he surely will not come, οὐδεὶς μήποτε εὑρήσει no one shall ever find.* And so, perhaps, in the poetic *οὐ μὴ λαλήσεις* will you not (beware) that you do not prate, i. e. *beware of prating.*

III. *Modes in Conditional Sentences.*

511. In the dependent sentence (*protasis*) something is supposed as a condition, from which the principal sentence (*apodosis*) follows as a conclusion. The condition is introduced by the conjunction IF, Greek εἰ, or ἐάν (for εἰ ἄν, cf. Hm. εἴ κε) contracted ἤν, ἄν (ā). The conclusion often takes ἄν (ă) to mark it as *contingent* (i. e. as only conditionally true). The whole compound sentence is called a HYPOTHETICAL PERIOD, and has the following principal forms. They depend on the nature of the CONDITION, which may be ASSUMED—

a. as *real*, but without *judgment* as to its reality (496).

b. as *real*, but with implied judgment that it is *not real* (496).

c. as *possible*, with some *present expectation* of its being realized.
d. as *possible merely*, *without expectation* of its being realized.
e. as *possible*, with *past expectation* of its being realized.

512. SIMPLE SUPPOSITION (with *undecided* reality, 511 a):
in the condition, εἰ with the indicative;
in the conclusion, the indic. without ἄν, or the imper.

Thus εἴ τι ἔλαβον, ἔδωκα *if I received anything, I gave it*, εἴ τι ἔχω, δίδωμι *if I have anything* (*now*), *I give it*, εἴ τι ἕξω, δώσω *if I shall have anything, I will give it*, — εἰ τοῦτο πεποίηκας, ἐπαινεῖσθαι ἄξιος εἶ *if thou hast done this, thou art worthy to be praised*, εἴ τι πείσονται Μῆδοι, ἐς Πέρσας τὸ δεινὸν ἥξει *if the Medes* (shall) *suffer anything, the danger will come to the Persians*, σοὶ εἴ πῃ ἄλλῃ δοκεῖ, λέγε καὶ δίδασκε *if to thee it seems otherwise, speak and instruct* (*me*). — a. When PAST tenses are used — as in ἐξῆν σοι ἀπιέναι, εἰ μὴ ἤρεσκόν σοι οἱ νόμοι *you were at liberty to depart, if the laws did not please you* — care must be taken not to confound this form with the following (514): the first has no ἄν in the conclusion, while the second generally takes it.

513. The two following remarks are of much importance:

a. If the supposed event is a FUTURE one, it may be viewed as a (future) reality, and expressed by the indicative (see above); but very often it is viewed as a *possibility* (with, or without, expectation), and expressed by the SUBJUNCTIVE or OPTATIVE (515–16).

b. An UNLIMITED SUPPOSITION — in which IF has the force of *if ever, whenever, in whatever case* — is commonly viewed as a *possibility*, and expressed by the SUBJUNCTIVE or OPTATIVE (515 a. 517).

514. SUPPOSITION WITH CONTRARY REALITY (511 b):
in the condition, εἰ with a past tense of the indic.;
in the conclusion, a past tense of the indic. with ἄν.

The condition implies a contrary reality; and takes the *imperfect, aorist*, or *pluperfect*, according as the contrary reality would be expressed by the *present* (or imperfect), the *aorist*, or the *perfect*. The same is generally true of the conclusion also. Thus εἴ τι εἶχον, ἐδίδουν ἄν *if I had anything, I would give it* (but I have nothing, and do not give), εἴ τι ἔλαβον, ἔδωκα ἄν *if I had received anything, I would have given it* (but I received nothing, and did not give), — εἰ μὴ ὑμεῖς ἤλθετε, ἐπορευόμεθα ἂν πρὸς βασιλέα *if you had not come, we should be marching against the king* (but you came, and we are not marching), εἰ αὐτάρκη τὰ ψηφίσματα ἦν, Φίλιππος οὐκ ἂν ὕβριζε τοσοῦτον χρόνον *if your decrees were sufficient, Philip would not have insulted you so long* (but they are insufficient, and he has insulted). — a. The indic. thus used in the conclusion is called the HYPOTHETICAL INDICATIVE; the accompanying ἄν is sometimes omitted: ᾐσχυνόμην, εἰ ἐξηπατήθην *I should be ashamed, if I had been deceived* (but I was not deceived, and am not ashamed).

515. SUPPOSITION WITH PRESENT EXPECTATION (511 c):
in the condition, ἐάν with the subjunctive;
in the conclusion, the indicative (principal tenses), or the imperative.

Thus ἐάν τι ἔχω, δώσω (513 a) *if I have anything* (hereafter), *I will give it*, τοῦτο ποιήσει, ἐὰν βούληται *this he will do, if he* (shall) *wish*, χρῶ αὐτοῖς, ἐὰν δέῃ τι *use them, if there* (shall) *be any need.* — a. Often in UNLIMITED SUPPOSITIONS (513 b), commonly with present in conclusion: ἐάν τι ἔχω, δίδωμι *if* (*ever, whenever, as often as*) *I have anything, I give it*, οὐδὲν ἡ μάθησις, ἢν μὴ νοῦς παρῇ *learning is naught if* (whenever) *judgment is not with it*, εὐλαβοῦ τὰς διαβολάς, κἂν ψευδεῖς ὦσι *avoid evil imputations, even if* (in cases when) *they are false.*

b. The AORIST SUBJ., in this use, may have the force of a FUTURE PERFECT: νέος ἂν πονήσῃς, γῆρας ἕξεις εὐθαλές *if you toil* (shall have toiled) *while young, you will have a thriving old age.* — c. Poetic (chiefly in Hm.) is the use of εἰ (without ἄν or κέ) with the subjunctive.

516. SUPPOSITION WITHOUT EXPECTATION (511 d):
in the condition, εἰ with the optative;
in the conclusion, the optative with ἄν.

Thus εἴ τι ἔχοιμι, διδοίην ἄν (513 a) *if I should have anything* (hereafter), *I would give it*, εἰ τούτους μιμησαίμεθα, ἅπαντες ἂν ἀπολοίμεθα *if we should imitate these, we should all perish*, εἴ τις κεκτημένος εἴη πλοῦτον, χρῷτο δὲ αὐτῷ μή, ἆρ' ἂν εὐδαιμονοῖ *if one should possess wealth, but should make no use of it, would he be happy?* The opt. in the conclusion is the POTENTIAL OPTATIVE, cf. 491 c. — a. Poetic (chiefly in Hm.) is the omission of ἄν (or κέ) in the conclusion: Hm. also inserts κέ in the condition. A potential optative with ἄν, used *for an indicative* in the condition (512), is found even in Attic.

517. SUPPOSITION WITH PAST EXPECTATION (511 e):
in the condition, εἰ with the optative;
in the conclusion, a past tense of the indicative.

Thus in UNLIMITED SUPPOSITIONS (513 b) relating to the PAST: εἴ τι ἔχοιμι, ἐδίδουν *if* (*ever, whenever, as often as*) *I had anything, I gave it*, εἴ τις ἀντείποι, εὐθὺς τεθνήκει *if* (whenever) *any one opposed, he was put to death at once.* — a. A different opt. of past expectation (or of past conception) is found in suppositions where the conclusion depends on a verb of past time: ἐπορευόμην ἵνα, εἴ τι δέοιτο, ὠφελοίην αὐτόν *I was going in order that I might aid him, if he should have any need* (present πορεύομαι ἵνα, ἐάν τι δέηται, ὠφελῶ, cf. 507), εἶπεν ὅτι Δέξιππον οὐκ ἐπαινοίη, εἰ τοῦτο πεποιηκὼς εἴη *he said that he did not praise Dexippus, if he had done this* (or. recta οὐκ ἐπαινῶ, εἰ τοῦτο πεποίηκε; cf. 505).

518. Hypothetical periods have various IRREGULARITIES.

MIXED FORMS are frequent, the conclusion being adapted, either to a different view of the expressed condition, or to a quite different condition which remains unexpressed: ἐὰν οὕτω πράττητε (515), ἴσως ἂν μέγα τι κτήσαισθε (516) *if you will act thus, perhaps you might gain some great thing* (as if the condition were εἰ πράττοιτε); εἰ ταῦτα οὕτως ἔχει, οὐκ ἂν δικαίως κολάζοιτο *if these things are so, he would not justly be punished* (sc. εἰ κολάζοιτο *if he should be punished*).

519. The condition may be expressed by a PARTICIPLE (540 e); the conclusion by an INFINITIVE or PARTICIPLE, which then take ἄν, if they

stand — a. for a POTENTIAL OPTATIVE (491. 516): μάλιστα οἶμαι ἂν σοῦ πυθέσθαι *I think that I should learn best from you* (for μάλιστα ἂν πυθοίμην), εἰμὶ τῶν ἡδέως ἂν ἐλεγξάντων, εἴ τις μὴ ἀληθὲς λέγοι *I am of those who would gladly confute* (*a man*), *if one should say* (*anything*) *untrue* (for οἱ ἂν ἐλέγξειαν). — b. for a HYPOTHETICAL INDICATIVE (514 a): Κῦρος εἰ ἐβίωσεν, ἄριστος ἂν δοκεῖ ἄρχων γενέσθαι (537) *it seems that Cyrus, if he had lived, would have proved a most excellent ruler* (for ἂν ἐγένετο).

520. a. The condition or conclusion may be IMPLIED in other forms of expression: δι' ὑμᾶς αὐτοὺς πάλαι ἂν ἀπολώλειτε *by yourselves* (i. e. if you had been left to yourselves) *you would have perished long ago*, ᾤκτειραν αὐτούς, εἰ ἁλώσοιντο *they pitied them, if they should be taken* (for ἔφασαν οἰκτροὺς ἔσεσθαι *said they would be objects of pity*). — b. The CONDITION may be OMITTED, as in ἐβουλόμην ἂν *I should wish* (εἰ ἐδυνάμην *if I had the power*, as I have not), βουλοίμην ἂν *I should wish* (εἰ δυναίμην *if I should have the power*, as possibly I might have); cf. 491 c. 514. — c. The CONCLUSION may be OMITTED; cf. 489 b. — d. A VERB may be OMITTED in condition or conclusion (cf. 358 c), espec. with εἰ μή *unless* or *except*, εἰ δὲ μή (sometimes εἰ δέ) *if otherwise*, *if the contrary*, ὥσπερ ἂν εἰ *as if*, εἰ δ' ἄγε (= εἰ δὲ βούλει, ἄγε) *but if you wish, come on*, etc.

IV. *Modes in Relative Sentences.*

521. In relative sentences, the modes appear with the same uses as in simple or principal sentences.

Relative sentences are introduced by relative pronouns and relative adverbs (143–4). The potential opt. with ἂν (491), the hypothetical indic. with ἂν (514 a), the subj. of deliberation (488 c), the opt. of wishing (489 a), — even the imper., and the subj. for imper. (488 a, b), — are found in relative sentences. — Further, a relative sentence may have an opt. used in place of the indic. by 505 (second example).

522. In relative sentences the FUTURE INDICATIVE often expresses PURPOSE.

Thus ἔδοξεν ἄνδρας ἑλέσθαι, οἳ τοὺς νόμους ξυγγράψουσι *it was resolved to choose men* (who shall compile) *to compile the laws*, οὐκ ἔστι μοι χρήματα, ὁπόθεν ἐκτίσω *I have no money* (whence I shall pay) *with which to pay*. In Hm. (rarely in Att.) such sentences may take the subj. and opt. — a. In particular, ὅπως *how, that, in order that*, is used with the fut. indic. after verbs denoting ATTENTION, CARE, EFFORT: σοὶ μελέτω ὅπως μή τίς σε ὄψεται *let it be your care that no one shall see you*. The principal verb is sometimes omitted: ὅπως παρέσει εἰς ἑσπέραν (sc. σκόπει *look to it*) *that thou be present at evening*.

523. In relative sentences with UNLIMITED ANTECEDENT, the modes are used as in CONDITIONAL sentences.

The relative pronoun then signifies *whatever person* or *thing*; the relative adverb, *whatever time, place*, or *manner*. Thus used, ὅς or ὅστις has nearly the force of εἴ τις; ὅτε or ὁπότε, of εἴ ποτε; ὅθεν or ὁπόθεν, of εἴ ποθεν, etc. When a subjunctive follows, its ἂν is attached to the relative: ὃς ἄν, ὁπόθεν ἄν, etc.; and unites with ὅτε, ὁπότε, ἐπεί, ἐπειδή, to form ὅταν, ὁπόταν, ἐπάν or ἐπήν (Hd. ἐπεάν), ἐπειδάν. Sentences with such

relatives are called HYPOTHETICAL RELATIVE SENTENCES; and the compound sentences to which they belong, correspond to almost all forms of the hypothetical period. Thus — a. (512) οὓς μὴ εὕρισκον, κενοτάφιον αὐτοῖς ἐποίησαν (whomever, i. e.) *if any they failed of finding, they made a cenotaph for them.* — c. (515) ἐπειδὰν τοῦτο διαπράξωμαι, ἥξω *when*(ever) *I* (shall) *have accomplished this, I will come*, πείθονται οὓς ἂν ἡγῶνται βελτίστους εἶναι *they obey whatever persons they* (may) *think to be best.* — d. (516) ἑκὼν ἂν θρέψαις ἄνδρα ὅστις ἐθέλοι *you would gladly support a man who*(ever) *would be willing*, etc. — e. (517) πάντας, ὅσους λάβοιεν ἐν τῇ θαλάσσῃ, διέφθειρον *they were destroying all, as many as they might take on the sea*, ὅτε ἔξω τοῦ δεινοῦ γένοιντο, πολλοὶ αὐτὸν ἀπέλειπον *when* (as often as) *they were out of danger, many were* (always) *leaving him.*

f. The omission of ἄν, where it would regularly stand, is not unknown to Attic prose (cf. 515 c. 516 a).

524. Words which mean UNTIL (593 e, f) take the subj. (with ἄν) to denote present expectation, the opt. to denote past expectation: μένομεν ἕως ἂν ἀνοιχθῇ *we wait until it shall be opened*, ἐμένομεν ἕως ἀνοιχθείη *we waited until it should be opened*, but ἐμένομεν ἕως ἀνεῴχθη (indic.) *we waited until* (the definite time when) *it was opened.* So also πρίν *before*, which, however, takes the subj. and opt. only when the principal sentence is *negative;* cf. 531 c.

C. INFINITIVE.

525. The infinitive and participle are verbal nouns, a substantive and adjective derived from the stem of the verb (152 b). But they are unlike other verbals, being much more nearly related, both in form and construction, to the finite verb. Thus, in particular, — a. They are made from *all* verbs, and with different forms for the different voices and tenses. — b. Words expressing the *object* are connected with them in the same manner as with the finite verb (338 c). — c. They are qualified by *adverbs* (457), not by adjectives (339).

DEPENDENCE OF THE INFINITIVE.

526. The infinitive may be the SUBJECT of a verb.

Thus chiefly with INTRANSITIVE or PASSIVE verbs: χαλεπὸν οὕτω ποιεῖν (sc. ἐστί, 358 a) *it is hard to do so*, ἔδοξε προϊέναι *it seemed best to proceed*, λέγεται τὸν Κῦρον δοῦναι *it is said that Cyrus gave;* — it may also be a *predicate:* τοῦτο μανθάνειν καλεῖται *this is called learning.*

527. The infinitive may be the OBJECT of a verb.

Thus — a. with verbs of THINKING, PERCEIVING, SAYING, SHOWING (cf. 502 e): ἀκούω (475 a) πάντας παρεῖναι *I have heard that all were present*, ὀμωμόκατε δικάσειν *ye have sworn to give judgment.* When an infin. thus used has a relative sentence connected with it, this also sometimes takes the infin.: ἔφη δέ, ἐπειδὴ οὗ ἐκβῆναι τὴν ψυχήν, πορεύεσθαι μετὰ πολλῶν *he said that, when his spirit departed, he journeyed with many persons.*

b. with many other verbs, espec. such as imply POWER or FITNESS, FEELING or PURPOSE, EFFORT or INFLUENCE, to *produce* or *prevent* an action: οὐ πέφυκας δουλεύειν *thou art not made to be a slave*, φοβοῦμαι λέγειν *I am afraid to speak*, τίς αὐτὸν κωλύσει δεῦρο βαδίζειν *who will hinder him from marching hither?*

528. a. The infin. may be the subject or object of an infin. or a participle: διαπεπραγμένος ἥκει παρὰ βασιλέως δοθῆναί οἱ σώζειν τοὺς Ἕλληνας *he is come having obtained from the king that it should be granted him to save the Greeks*, where σώζειν is the subject of δοθῆναι, and δοθῆναι the object of διαπεπραγμένος. — b. The infin. may stand in *apposition* (341 a) with a subject or object: αὕτη (363) μόνη ἐστὶ κακὴ πρᾶξις, ἐπιστήμης στερηθῆναι *this alone is evil fortune, to be deprived of knowledge.*

529. The infinitive may be used (as an indirect object) to denote the PURPOSE.

Thus τὸ ἥμισυ κατέλιπε φυλάττειν τὸ στρατόπεδον *he left half* (the army) *to guard the camp*, καλῶς σοι πιεῖν ἐγχέας *pouring* (the wine) *handsomely for you to drink.*

530. The infinitive may depend on a SUBSTANTIVE or ADJECTIVE.

Thus on a subst., commonly with an idea of WILL, POWER, or FITNESS: οὐχ ὥρα καθεύδειν *it is not a* (fit) *time to be sleeping*, ὄκνος ἀνίστασθαι *unwillingness to rise up*; — on an adjective: δεινὸς λέγειν *skilful in speaking*, λόγοι χρησιμώτατοι ἀκοῦσαι *words most useful to hear*, ὁ χρόνος βραχύς ἐστι διηγήσασθαι *the time is* (*too*) *short for relating*; so ὅσος (so much as) *enough to*, οἷος (such as) *suited to*, οἷόστε *able to*, take the infin. — a. The infin. with substantives may be compared to the gen. of connection (407), or the gen. objective (409); with adjectives, to the gen. in 424–6, but oftener to the dat. of manner (442), or of respect (443). — b. The infin. is found as a dat. of respect even with substantives: θαῦμα καὶ ἀκοῦσαι *a wonder even to hear of.* — c. In these constructions, the active is generally used, even where we might expect the passive: ἄξιος θαυμάζειν (worthy that one should admire him) = ἄξιος θαυμάζεσθαι *worthy to be admired.*

531. The infinitive is used with the conjunctions ἤ, ὡς, ὥστε, πρίν.

Thus — a. with ἤ (ἢ ὡς, ἢ ὥστε) after the compar. (or with ὡς, ὥστε after the pos.), 452 d, e. — b. with ὥστε (sometimes ὡς) to denote the RESULT: αὐτοῖς συνεκέκρατο ὥστε οἰκείως διακεῖσθαι *he had mingled with them so as to be on familiar terms.* (This use is hardly known to Hm., who uses the simple infin. instead.) But sometimes ὥστε (like ἐφ' ᾧ, ἐφ' ᾧτε) with the infinitive means *on* CONDITION *that*, or *for the* PURPOSE *of.* — c. with πρίν (hardly Attic is πρὶν ἤ) *before*, cf. 524: ἀποπέμπουσιν αὐτὸν πρὶν ἀκοῦσαι *they send him away before hearing him.* (In Hm. πάρος has the same use.) Instead of πρίν alone, we often find πρότερον . . πρίν, πρόσθεν . . πρίν (and in Hm. πρὶν . . πρίν, or πάρος . . πρίν).

532. The infin. is used (with or without ὡς) in various phrases of LOOSE GRAMMATICAL RELATION: ὡς εἰπεῖν or ὡς ἔπος εἰπεῖν *so to speak*, (ὡς) συνελόντι εἰπεῖν (437), (ὡς) ἐμοὶ δοκεῖν *as it seems to me, in my view*, ὀλίγου (μικροῦ) δεῖν *almost* (418 a), ἑκὼν εἶναι *willingly*, τὸ νῦν εἶναι *for the present*, and the like.

533. The NEUTER ARTICLE prefixed to the infinitive gives it more distinctly the character and construction of a substantive.

Yet as regards the *subject, predicate*, and *object* of the infin., the arti-

cle makes no difference. — For τοῦ with the infin. denoting PURPOSE, see 429 b. — a. The infin. with τό is sometimes used in loose constructions, as an acc. of effect: τίς ἀπελείφθη τὸ μή σοι ἀκολουθεῖν *who was left behind so as not to follow you*; or an acc. of specification: ἀνέλπιστοί εἰσι τὸ ἐς τὴν γῆν ἡμῶν ἐςβάλλειν *they are hopeless as to invading our land*; or as a mere exclamation (387 b): τῆς μωρίας (429 a), τὸ Δία νομίζειν *the folly! to believe in Zeus!*

534. The infinitive is seemingly independent, when it is used FOR THE IMPERATIVE; it then takes subject and predicate in the nom.: Hm. θαρσῶν ἐπὶ Τρώεσσι μάχεσθαι *fight with courage against the Trojans.* This use is rare in Attic prose.

SUBJECT AND PREDICATE WITH THE INFINITIVE.

535. a. The subject of the infinitive is put in the accusative. — b. A predicate-noun, belonging to the subject of the infinitive, is put in the accusative.

Thus — a. λέγουσι τὸν Κῦρον δοῦναι *they say that Cyrus gave*, συνέβη μηδένα παρεῖναι *it chanced that no one was present.* — b. τὸν ἄδικον ἄνδρα φημὶ ἄθλιον εἶναι *I say that the unjust man is miserable.*

536. The subject of the infinitive is very often OMITTED.

Thus — a. when it is an indefinite word: χαλεπὸν οὕτω ποιεῖν (sc. τινά) *it is hard* (for any one) *to do thus*, οὐχ ὥρα καθεύδειν *it is not a time* (for one) *to be sleeping*, τὰ τοιαῦτα ἔξεστι μετρήσαντα (540 b) εἰδέναι *such things it is possible* (for a man) *to know by having measured them.*

b. when it is the same as the subject of the principal verb: ὀμωμόκατε δικάσειν *you have sworn to give judgment* (that you will give it), φοβοῦμαι λέγειν *I am afraid to speak*, πᾶν ποιοῦσιν ὥστε δίκην μὴ διδόναι *they do everything in order not to suffer punishment* (that they may not suffer). A PREDICATE-NOUN with the infin. is then put in the *nominative*: ἐγὼ μὲν οὐχ ὁμολογήσω ἄκλητος ἥκειν *I shall not admit that I have come unbidden.* Sometimes, however, the subject of the principal verb is repeated (either in nom. or acc.) along with the infin.: Hd. οἱ Αἰγύπτιοι ἐνόμιζον ἑαυτοὺς πρώτους γενέσθαι ἀνθρώπων *the Egyptians believed that they themselves were created first among men.*

c. when it is the same as the object of the principal verb: τίς αὐτὸν κωλύσει δεῦρο βαδίζειν *who will hinder him from marching hither?* συμβουλεύω ὑμῖν γνῶναι ὑμᾶς αὐτούς *I advise you to know yourselves.* When the object is a *genitive* or *dative*, the PREDICATE-NOUN is put in the same case: Κύρου ἐδέοντο ὡς προθυμοτάτου γενέσθαι *they besought Cyrus to show himself as favorable as possible*; — but not always: συμφέρει αὐτοῖς φίλους εἶναι *it is advantageous for them to be friends.*

d. sometimes in other cases, when it is readily supplied from the context: ἐδόκουν οἱ Ἕλληνες ἀτάκτοις σφίσιν ἐπιπεσεῖσθαι (sc. βασιλέα) *the Greeks thought that the king would fall upon them while in disorder.*

537. PERSONAL CONSTRUCTION FOR IMPERSONAL. Instead of using an impersonal verb with the accusative and infinitive (348), the Greek often puts the subject of the infinitive in the nominative case, and joins it as a subject with the principal verb. This occurs with δοκεῖ *it appears*, ἀγγέλλεται *it is reported*, συμβαίνει *it happens*, δίκαιόν (ἀναγκαῖόν, ἐπιτήδειόν) ἐστι *it is just* (*necessary*, *fitting*), and the like: λέγεται ὁ Κῦρος δοῦναι

(= λέγεται τὸν Κῦρον δοῦναι, 535) *Cyrus is said to have given*, αὐτός μοι δοκῶ καταμενεῖν (I seem to myself about to remain) *it seems to me that I myself shall remain*, δίκαιος εἶ ἄγειν ἀνθρώπους (thou art just to lead) *it is just that thou shouldst lead men.*

For infinitive with ἄν, see 519.

D. PARTICIPLE.

For nature of the participle, see 525; for its agreement, see 352.

538. The participle may be an *attributive* or a *predicate-participle.*

Thus — a. ATTRIBUTIVE: πόλις οἰκουμένη *an inhabited city* (= πόλις ἣ οἰκεῖται *a city which is inhabited*); — always so after the *article* (345 d, and cf. 380 a): ὁ παρὼν καιρός *the present occasion*; — often with *omitted* subject (359): ὁ τυχών *whoever happens*, οἱ ἄριστοι δοκοῦντες εἶναι *those who appear to be best*, ἐπὶ πολλὰς ναῦς κεκτημένους *against* (*men*) *possessing many ships*. Used thus without a subject, it may often be translated by a *substantive*: οἱ λέγοντες *the speakers*, πόλις πολεμούντων *a city of belligerents*, τὰ δέοντα *the duties*; and sometimes (espec. in poetry) takes a *genitive*: τὰ συμφέροντα τῆς πόλεως (407) *the advantages of the city*, τὸ δοξάζον τῆς ψυχῆς *the thinking* (*part*) *of the soul.*

b. The PREDICATE-PARTICIPLE, like the predicate-adjective (340 b), is brought into connection with its subject by the sentence. It is called CIRCUMSTANTIAL, when it is *loosely* related to the principal verb, adding a *circumstance* connected with the action; and SUPPLEMENTARY, when it is *closely* related to the principal verb, supplying an *essential part* of the predicate. These subdivisions are not in all cases clearly distinguished, but run into each other.

539. The CIRCUMSTANTIAL PARTICIPLE is used for relations of *time, means, manner, cause, end, condition,* and *concession.*

These relations are often made more distinct by *adverbs* (joined either to the participle or to the principal verb), which may be called ADJUNCTS of the participle.

a. TIME. All participles mark the action (as *continued, completed, prior, posterior*, 486) in relation to the time of the principal verb: ταῦτα εἰπὼν ἀπῄει *after saying these things he went away*, ἔτι παῖς ὢν ἐθαυμάζετο *while yet a boy he was admired*, ἀρχόμενος (beginning) *at first*, τελευτῶν (ending) *at last*, διαλιπὼν χρόνον *after an interval of time*. Adjuncts of time are τότε, ἐνταῦθα, ἤδη, εἶτα, ἔπειτα, *then, afterward*, οὕτως *thus* (used also for *cause* and *concession*), which *follow* the part.; and εὐθύς, αὐτίκα, ἐξαίφνης, *immediately*, ἅμα *at the same time*, μεταξύ *meanwhile*, which commonly *precede* it.

540. b. MEANS OF MANNER: λῃζόμενοι ζῶσι *they live by plundering*, ἀδικῶν ἐκτήσατο *he acquired by wrong-doing*, — οὔτε χαίροντες ἂν ἀπαλλάξαιτε *nor would you get off* (rejoicing) *with impunity*, θαρρῶν *boldly*, λαθών (escaping notice) *secretly*, ἀνύσας (dispatching) *quickly*, ἔχων (holding on) *continually*, φερόμενος (borne along) *with haste or violence.*

c. CAUSE OR REASON: τῶν κερδῶν ἀπείχοντο αἰσχρὰ νομίζοντες εἶναι *they abstained from the gains because they considered them to be shameful;*

so τί μαθών or τί παθών (from having learned, or suffered, what) *on account of what?* As adjuncts, ἅτε (also οἷον, οἷα) gives the OBJECTIVE or *actual* cause (assigned by the writer or speaker); ὡς gives the SUBJECTIVE cause (the reason thought, felt, or uttered, by some other person): φεύγουσιν αὐτὸν ἅτε ἐχθρὸν ὄντα *they avoid him because he* (actually) *is hostile*, but ὡς ἐχθρὸν ὄντα *because they think him to be hostile.*

d. END or PURPOSE, usually expressed by the *future* part.: παρελήλυθα συμβουλεύσων ὑμῖν *I have come forward to advise you;* often with ὡς as adjunct: συλλαμβάνει Κῦρον ὡς ἀποκτενῶν *he arrests Cyrus with the view of putting him to death.*

e. CONDITION: τούτοις πολεμοῦσιν ἄμεινον ἔσται *it will be better for these if they make war*, οὐκ ἔστιν ἄρχειν μὴ διδόντα μισθόν *it is not possible* (for one) *to command* (if not giving) *without giving pay.* Even an *attributive* participle may serve as an implied condition: ὁ μὴ δαρεὶς ἄνθρωπος οὐ παιδεύεται (571) *the man who was not whipped* (i. e. if he was not whipped) *is not educated.* —Ὥσπερ with the part. marks it as the condition of an *implied* conclusion: φεύγουσιν αὐτὸν ὥσπερ ἐχθρὸν ὄντα *they avoid him as* (they would do) *if he was an enemy* (though, perhaps, he neither is such, nor is thought to be so).

f. CONCESSION (591): δυσχεραίνοντες ἤγετε τὴν εἰρήνην *though dissatisfied, you were observing the peace.* As adjuncts, ὅμως *yet* belongs to the principal verb; καίπερ *though* (also καί *even*, οὐδέ *not even*) to the part.; Hm. separates καί . . περ, and often omits the καί: καὶ ἀχνύμενοί περ *though sorrowing*, κρατερός περ ἐών or simply κρατερός περ *though* (*being*) *powerful.*

541. The circumstantial participle is used with a GENITIVE ABSOLUTE.

The genitive *absolute* is so called as not depending on any word in the sentence. In this construction the circumstantial part. has all the uses just described (540): (a.) τούτων λεχθέντων, ἀπῆλθον *after these things had been said, they went away*, (c.) οὐδὲν ποιούντων ὑμῶν, κακῶς ἔχει τὰ πράγματα *because you are doing nothing, your affairs are in a bad condition*, (e.) οὐκ ἂν ἦλθον, κελευσάντων μὴ ὑμῶν *I should not have come, if you had not commanded it.*

542. The subject of the participle may be *omitted* when it is easily understood: ἐντεῦθεν προϊόντων *while they* (the soldiers of Cyrus) *were proceeding thence*, ὕοντος (Zeus raining, cf. 355 c) *while it was raining;* so too, when it is indeterminate: οὕτως ἔχοντος or ἐχόντων (it being thus, things being thus) *in this state of things.* With ἑκών *willing* (orig. a participle) and ἄκων *unwilling*, the gen. of ὤν *being* can be omitted: ἐμοῦ ἄκοντος *against my will.*

543. The participle is sometimes used with gen. abs., when it might be put in agreement with a subject or object of the sentence: διαβεβηκότος Περικλέους, ἠγγέλθη αὐτῷ (for διαβεβηκότι Περικλεῖ ἠγγέλθη) *when Pericles had crossed, word was brought to him.* — a. Often, a part. with gen. abs. is connected by conjunctions to a circumstantial part. in agreement with a word of the sentence: τῷ τείχει προσέβαλον ὄντι ἀσθενεῖ καὶ ἀνθρώπων οὐκ ἐνόντων *they attacked the wall because it was weak, and there were no men in it.*

544. Instead of the *genitive absolute* the ACCUSATIVE is used, if the subject is an infinitive without the article.

i. e. in IMPERSONAL construction: οὐδείς, ἐξὸν εἰρήνην ἄγειν, πόλεμον αἱρήσεται *no one* (it being permitted him) *when he is permitted to keep peace, will choose war*, προσταχθέν μοι ἄγειν (it being commanded me) *when I was commanded to lead*, ἀδύνατον ὂν σημῆναι *it being impossible to give signals*. — a. Even when the subject is a noun, the acc. abs. is sometimes found after ὡς and ὥσπερ (rarely without them): σιωπῇ ἐδείπνουν, ὥσπερ τοῦτο προστεταγμένον *they were supping in silence, as* (they would do, 540 e) *if this had been enjoined*, δόξαντα ταῦτα *these things having been resolved on*.

545. The SUPPLEMENTARY PARTICIPLE supplies an essential part of the predicate.

It may belong either to the SUBJECT or to the OBJECT of the principal verb. Thus (a. cf. 546 a.) εἰ τοῖς πλέοσιν ἀρέσκοντές ἐσμεν *if we are* (pleasing) *acceptable to the majority*, ἀδικοῦντα Φίλιππον ἐξήλεγξα *I convicted Philip of wrong-doing;* (b.) παύεσθε βουλευόμενοι *cease consulting;* (c.) ἡδέως ἀκούω Σωκράτους διαλεγομένου *I gladly hear Socrates discoursing;* (d.) μεταμέλει αὐτῷ ψευσαμένῳ *he repents of having lied;* (e.) ἔτυχον καθεύδοντες *they happened to be sleeping*.

546. The supplementary participle is used with a principal verb

a. of BEING, APPEARING, SHOWING: as εἰμί, ὑπάρχω *to be* (orig. to begin to be), ἔχω (to hold oneself, and hence) *to be;* φαίνομαι[1] *to appear*, φανερός (δῆλός) εἰμι *to be manifest*, ἔοικα *I seem;* δείκνυμι (δηλόω, ἀποφαίνω) *to show*, ποιέω *to represent*, ἀγγέλλω *to announce*.

b. of BEGINNING, CONTINUING, CEASING: as ἄρχομαι *to begin* (469), διατελέω (διάγω) *to continue*, παύω *to make cease*, παύομαι (λήγω, ἐπέχω) *to cease*, κωλύω *to hinder*, δια-(ἐπι-)λείπω *to leave off, intermit;* also ἀπαγορεύω *to give over*, ἐλλείπω *to fail*.

c. of PERCEPTION, KNOWLEDGE, REMEMBRANCE, and the contrary: as αἰσθάνομαι *to perceive*, νομίζω *to consider*, ὁράω *to see*, περιοράω *to* (overlook) *allow*, μανθάνω *to learn*, πυνθάνομαι *to inquire out*, εὑρίσκω *to find*, λαμβάνω *to catch, detect*, ἁλίσκομαι (φωράομαι) *to be detected*, οἶδα (ἐπίσταμαι, γιγνώσκω) *to know*, ἀγνοέω *to be ignorant*, μέμνημαι *to remember*, ἐπιλανθάνομαι *to forget*.

d. of ENDURANCE or EMOTION: as φέρω *to bear*, ἀνέχομαι *to support*, καρτερέω *to endure;* χαίρω (ἥδομαι, τέρπομαι) *to be pleased*, ἀγαπάω *to be content*, ἀγανακτέω (ἄχθομαι, χαλεπῶς φέρω) *to be vexed*, αἰσχύνομαι *to be ashamed;* κάμνω *to be weary*.

e. of MANNER: the action of the part. takes place in the manner shown by the principal verb; — WELL or ILL, shown by εὖ (κακῶς) ποιέω; WRONGLY, by ἀδικέω, ἁμαρτάνω; WITH SUPERIORITY or INFERIORITY, by νικάω, ἡττάομαι; BY CHANCE, by τυγχάνω (poet. κυρέω); WITHOUT NOTICE, by λανθάνω; BEFOREHAND, by φθάνω; etc.

547. With many of these verbs an *infin.* may be used in the same sense; but often with a different meaning. Thus φαίνεται πλουτῶν *he appears to be rich* (and is so), φαίνεται πλουτεῖν *he appears to be rich* (but perhaps is not); αἰσχύνομαι λέγων *I speak with shame*, but λέγειν *I am ashamed to speak* (and so, do not speak); οἶδε (μανθάνει) νικῶν *he knows* (*learns*) *that he is victorious*, but νικᾶν *he knows* (*learns*) *how to be victorious;* μέμνηται πράξας *he remembers that he did*, but πράττειν *he is mindful to do*.

For participle with ἄν, see 519.

Verbal in τέος.

548. The verbal in τέος has the meaning of the passive (265); hence the object of the action is the subject of the verbal (471 a): ὠφελητέα ἡ πόλις ἐστί *the city must be aided*, ἔφη τὴν πόλιν ὠφελητέαν εἶναι *he said that the city must be aided*, πολλῶν ἔτι λεκτέων ὄντων *there being many things yet to be said.* — But the NEUTER VERBAL IN τέον (or τέα), used *impersonally* with ἐστί, has the meaning of δεῖ with the infinitive active: ὠφελητέον ἐστί (= δεῖ ὠφελῆσαι) *it is necessary to aid;* hence

549. The neuter verbal in τέον, used impersonally with ἐστί, takes the same object as the active voice.

Thus τὴν πόλιν ὠφελητέον (or ὠφελητέα) ἐστί *one must aid the city*, ἔφη τὴν πόλιν ὠφελητέον (τέα) εἶναι *he said that one must aid the city*, μεθεκτέον τοῦ πράγματος (sc. ἐστί, 358 a) *one must take part in the affair*, οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστί *whom one must not give up to the Athenians.* — a. The verbal often has the sense and construction of the MIDDLE voice: ὡς πειστέον εἴη Κλεάρχῳ (466. 504) *that one must obey Clearchus*, ἁπτέον τοῦ πολέμου (469) *one must take hold of the war.*

550. The verbal in τέος takes a DATIVE of the AGENT.

This dative (435) denotes the subject of the action: ὠφελητέα σοι ἡ πόλις ἐστί *the city must be aided by you*, ἁπτέον ἡμῖν τοῦ πολέμου *we must take hold of the war;* it is often OMITTED, espec. where it is an indefinite idea of person (τινί, ἀνθρώποις). — a. In the impersonal construction, it is sometimes put in the acc. (as subject of the implied infin.): οὐδενὶ τρόπῳ ἑκόντας ἀδικητέον *by no means must (men) willingly* (340 c) *do wrong.*

PECULIARITIES IN THE CONSTRUCTION OF

RELATIVE SENTENCES.

Attraction and Incorporation.

551. A relative pronoun agrees with its antecedent in *number* and *gender* (354), but stands in any *case* required by the construction of its own sentence. Yet there is often an irregular agreement in case (*attraction*), as well as a peculiar arrangement (*incorporation*), which bring the relative sentence into closer connection with its antecedent. They occur only when there is a close connection in sense, the relative sentence qualifying its antecedent like an attributive.

552. The relative is often ATTRACTED to the case of its antecedent.

Thus from an ACCUSATIVE (required by the construction of its own sentence), it changes, by attraction, to a GENITIVE or DATIVE (the case of its antecedent): μέμνησθε τοῦ ὅρκου οὗ ὀμωμόκατε (instead of ὃν ὀμωμόκατε) *remember the oath which ye have sworn;* τοῖς ἀγαθοῖς οἷς ἔχομεν ἄλλα κτησόμεθα (for ἃ ἔχομεν) *by means of the advantages which we have we will acquire others.* — a. Other varieties of attraction are nearly confined to instances of incorporation (553–7): ὧν (for τούτων οἷς) ἐντυγχάνω μάλιστα ἄγαμαί σε *of those whom I meet with I admire thee most.*

553. The antecedent is often INCORPORATED in the relative sentence.

That is, it changes from its own sentence into that of the relative. The relative and antecedent must then agree in case; hence incorporation is often attended — a. by ATTRACTION (the relative taking the case of the antec.): *πρὸς αἷς παρὰ Λυσάνδρου ἔλαβε ναυσί* (for *πρὸς ταῖς ναυσὶν ἃς ἔλαβε*) *in addition to the ships which he received from Lysander;* — b. by INVERSE ATTRACTION (the antec. taking the case of the rel.): *κατασκευάζει ἧς ἄρχει χώρας* (for *τὴν χώραν ἧς ἄρχει*) *he improves the district of which he is governor.* — The antec. in the relative sentence loses its article.

554. The ANTECEDENT of a relative is often OMITTED.

This involves a kind of incorporation, the antec. being virtually contained in the rel. sentence. The latter is like an attributive with omitted subject; it has the use and construction of a subst. in the different cases; thus — NOM.: *ἐγὼ καὶ ὧν ἐγὼ κρατῶ μενοῦμεν* (for *οὗτοι ὧν*) *I and* (*those*, any, all) *whom I command will stay.* — ACC.: *τίς μισεῖν δύναιτ' ἂν ὑφ' οὗ εἰδείη ἀγαθὸς νομιζόμενος* (for *τοῦτον ὑφ' οὗ*) *who could hate* (*a man*) *by whom he knew that he was considered as good?* — GEN.: *ὧν ἔλαβε πᾶσι μετέδωκε* (for *τούτων ἃ*) *she gave to all a share of* (the things which) *what she received.* — DAT.: *εὐωχοῦ σὺν οἷς μάλιστα φιλεῖς* (for *τούτοις οὓς*) *feast with* (*those*, any) *whom you most love.* The last two examples are cases of attraction. Compare 360.

555. The foregoing peculiarities are not confined to *ὅς*, but apply also to other relatives, *ὅσος*, *οἷος*, *ἡλίκος*, *ὅστις*, etc.: *εἰσφέρετε ἀφ' ὅσων ἕκαστος ἔχει* (for *ἀπὸ τοσούτων ὅσα*) *contribute from that amount of property which each one has;* — and even to RELATIVE ADVERBS: *ἄξω ὑμᾶς ἔνθα ἐγένετο I will take you* (*ἐκεῖσε to the place*) *where it occurred*, *ἄσκει ὁπόθεν δόξεις φρονεῖν practise* (*that*, indeterm.) *from which you will appear to be wise.*

556. A frequent case of omitted antec. is seen in *ἔστιν οἵ* (367, less often *εἰσὶν οἵ*) inflected like a pronoun, meaning SOME: *ἀναλαβὼν ἴλας ἔστιν ἃς having taken some squadrons*, *ὕποπτος ἔστιν ἐν οἷς suspected in some* (*things*). In questions, *ἔστιν οἵτινες* is used: *ἔστιν οὕστινας ἀνθρώπων τεθαύμακας hast thou admired* (some) *any among men?* Similar are *ἔστιν ὅτε* (there are [times] when) *sometimes*, *ἔστιν οὗ* or *ὅπου somewhere*, *ἔστιν ὅπως somehow*, etc.

557. Attraction and incorporation appear also in such phrases as *χαρίζεσθαι οἵῳ σοὶ ἀνδρί* (or *οἵῳ σύ*, or with art. *τῷ οἵῳ σύ*, *τῷ οἷος σύ*; all for *τοιούτῳ οἷος σὺ εἶ*) *to gratify a man such as thou art;* — *βλάπτειν ὅντιν' οὖν ἀνθρώπων* (for *τινὰ ὅστις οὖν ἐστι* any one whoever he is) *to injure any person whatsoever;* — *περὶ Πολυγνώτου ἢ ἄλλου ὅτου βούλει* (for *τινὸς ὃν βούλει*) *concerning Polygnotus or any other whom you please;* — a peculiar incorporation, in *ὅσοι μῆνες* (as many times as there are months) *monthly*, *ὅσαι ἡμέραι* (also *ὁσημέραι*) *daily.*

558. INVERSE ATTRACTION. The antecedent sometimes takes the case of the relative.

So, with incorporation, 553 b; but sometimes without: *τὴν οὐσίαν ἣν κατέλιπεν οὐ πλείονος ἀξία ἦν* (for *ἡ οὐσία*) *the property which he left was of no more value;* *οὐδενὶ ὅτῳ οὐκ ἀποκρίνεται* (for *οὐδείς ἐστιν ὅτῳ* there is no one whom he does not answer) *he answers every one.* — a. A somewhat

similar idiom is seen in θαυμαστὴν ὅσην περὶ σὲ προθυμίαν ἔχει (for θαυμαστόν ἐστιν ὅσην) *it is wonderful how much* (565 a) *devotion he has for you*, ὑπερφυῶς ὡς χαίρω (for ὑπερφυές ἐστιν ὡς it is prodigious, the way in which) *I am prodigiously pleased.*

OTHER PECULIARITIES. [Compare 521–4.]

559. The same relative may depend at once on two different verbs, which in their regular use require different cases.

Thus — a. in the same sentence: τεῖχος ὃ τειχισάμενοι δικαστηρίῳ ἐχρῶντο (prop. ᾧ ἐχρῶντο) *a fortress which having fortified they used as a place of judgment.* — b. in two different sentences: Ἀριαῖος, ὃν ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστά (prop. ᾧ ἐδώκαμεν, ἀφ' οὗ ἐλάβομεν) *Ariaeus, whom we wished to make king, and (to whom) we gave, and (from whom) we received pledges.* — c. In case b., the Greek rarely repeats the relative, but often uses a personal pronoun (commonly αὐτός) instead: οἷς οὐκ ἐχαρίζονθ' οἱ λέγοντες, οὐδ' ἐφίλουν αὐτοὺς *whom the speakers did not try to please* (476 c), *and were not caressing them.*

560. A verb which belongs to both sentences, antecedent and relative, is often *omitted* in one of them (358 c).

Thus ὃν οἱ πολλοί (sc. ἐπαινοῦσι), ἐπαινῶ καὶ ἐγώ *whom the many (praise), I also praise;* — espec. after relative adverbs: ὡς ἐμοῦ ἰόντος ὅπῃ ἂν ὑμεῖς (sc. ἴητε) *as if I were going wherever you (may go).* — a. So, a preposition, which belongs both to an antecedent and a following relative, appears only with the first: οἱ μὲν ἐπ' ἐξουσίας ὁπόσης ἠβούλοντο ἔπραττον (for ἐφ' ὁπόσης) *they were acting with as much license as they wished* (to act with).

561. Designations, which belong rather to the antecedent, are sometimes *transferred* to the relative sentence: εἰς Ἀρμενίαν ἧς Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος *into Armenia, of which Orontas was governor, an extensive and prosperous country,* οὗτοι ἐπεὶ εὐθέως ᾔσθοντο ἀπεχώρησαν (for εὐθέως, ἐπεί) *these immediately, when they perceived it, withdrew,* πειρασόμεθα παρεῖναι ὅταν τάχιστα διαπραξώμεθα (for τάχιστα ὅταν) *we will try to be present* (most quickly, when) *as soon as we shall have accomplished,* ἤγαγον ὁπόσους πλείστους ἐδυνάμην *I have brought* (the largest number which) *as many as I could.* — For relative words used to strengthen the superlative, see 455.

562. A relative sometimes has the force of THAT, IN THAT, SEEING THAT, with a personal or demonstrative word: θαυμαστὸν ποιεῖς ὃς ἡμῖν οὐδὲν δίδως *you are acting strangely* (who) *in that you give us nothing,* ἀπέκλαον τὴν ἐμαυτοῦ τύχην, οἵου ἀνδρὸς ἐστερημένος εἴην *I bewailed my own fortune, seeing that I had been deprived of such a man,* εὐδαίμων ἐφαίνετο ὡς (= ὅτι οὕτως) γενναίως ἐτελεύτα *he seemed to me fortunate in that he died so nobly.* — a. The relatives οἷος, ὅσος, and ὡς, used in EXCLAMATIONS, may be translated by interrogatives: ὅσα πράγματα ἔχεις (oh! the amount of trouble which you have) *how much trouble you have,* ὡς ἡδὺς εἶ (the way in which you are pleasant) *how pleasant you are.*

563. NEUTER RELATIVES with indeterminate antecedent have various FREE CONSTRUCTIONS: thus χάριν ἔχειν ὧν ἐσώθη (ὧν by attraction for ἅ, 393 c) *to be grateful* (for what =) *for this, that he was saved.* So, with

prepositions, ἀνθ' ὧν *in return for (this) that;* ἐξ ὧν *in consequence of (this) that;* poet. οὕνεκα, ὁθούνεκα (= οὗ ἕνεκα, ὅτου ἕνεκα) *on account of (this) that, because;* ἐφ' ᾧ, ἐφ' ᾧτε *on* (this) *condition that* (531 b); — and with ideas of TIME or PLACE: ἐξ οὗ (from the time when) *since,* ἀφ' οὗ *since,* ἐν ᾧ *while,* ἐς ὅ *till,* μέχρι (ἄχρι) οὗ *until,* also *to where;* ἐξ ὅτου *since;* μέχρι ὅσου *as far as where;* in Hd. μέχρι οὗ (like μέχρι) takes a gen. — a. A sentence with neuter rel. is sometimes loosely prefixed (like an accus. of specif., or an appositive) to another sentence: ἃ δ' εἶπεν, ὡς ἐγὼ ἀεὶ μεταβάλλομαι, καταvοήσατε *but as to what he said, that I am always changing, consider;* ὃ ἄρτι ἔλεγον, ζητητέον ἐστί (what) *as I just said, we must inquire.* After a relative sentence, we sometimes find a superfluous ὅτι or γάρ: ὡς ἤκουσά τινος, ὅτι Κλέανδρος μέλλει ἥξειν *as I heard from some one,* (that) *Cleander is about to come.*

INTERROGATIVE SENTENCES.

564. A QUESTION is DIRECT when the speaker himself asks it: τί βούλεσθε *what do you want?* — INDIRECT (or *dependent*) when he only describes it as being asked: ἤρετο τί (or ὅ τι) βούλοιντο *he asked what they wanted.* For modes used in questions, see 487. 488 c. 491. 501-4.

565. Of *correlative* words (143–4), the INTERROGATIVES are used for direct and indirect questions; the INDEFINITE RELATIVES, for indirect only.

These words are used for INCIDENTAL questions, — those which relate to an *incident* of the action, its SUBJECT, OBJECT, TIME, PLACE, or MANNER. Thus τίς λέγει *who is speaking?* τί (διὰ τί, πόσα, ποῖα, πότε, ποῦ, πῶς) λέγει *what (on what account, how many things, what sort of things, when, where, how) does he speak?* ἠρόμην τίς (τί, ποῖα, πῶς, also ὅστις, ὅ τι, ὁποῖα, ὅπως) λέγοι *I asked who (what, what sort of things, how, he) spoke.* — a. The SIMPLE *relatives* (ὅς, οἷος, etc.) are sometimes used for indirect questions: φράζει ὅστις ἐστί, καὶ δι' ἃ φεύγει *he makes known who he is and on what account he is fleeing.*

b. The interrogative word may depend, not on the principal verb of the sentence, but on a *participle* or other *dependent* word: τί ἰδὼν (τίνος ἐπιστήμων) λέγεις *having seen what (as acquainted with what) do you speak?* τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν (the general from what sort of city do I expect) *from what sort of city must the general be whom I expect to do this?* So the interrog. may stand in a *dependent sentence:* ἵνα τί γένηται (that what may happen) *to what end?* cf. 358 b. — c. The interrog. may be a PREDICATE-WORD: τίς δ' οὗτος ἔρχεται (being who, does that one come) *who is that coming?* poet. τί τόδ' αὐδᾷς (thou speakest this being what) *what is this which thou art speaking?*

d. Two interrogative words are sometimes found in the same sentence: τίνα σε χρὴ καλεῖν ὡς τίνος ἐπιστήμονα τέχνης *what must we call you, as being acquainted with what art?* Hm. τίς πόθεν εἰς ἀνδρῶν *who (and) from whom among men art thou?*

566. Questions as to the EXISTENCE of an act or state are introduced by various particles.

These may be called ESSENTIAL questions. When DIRECT, — a. they are often expressed WITHOUT interrogative particles: Ἕλληνες ὄντες βαρ-

βάροις δουλεύσομεν being Greeks shall we become slaves to barbarians? — where only the connection or meaning shows them to be questions. But commonly — b. they are INTRODUCED by ἆρα or ἦ (often with other particles, ἆρά γε, ἦ γάρ, ἦ που, etc.; Hm. ἦ ῥα, never ἆρα). Instead of these, οὐ (or ἆρα οὐ) is used to show that an AFFIRMATIVE answer is expected; μή (or ἆρα μή, or μῶν for μὴ οὖν) to show that a NEGATIVE answer is expected. Thus ἆρα (ἦ) φοβεῖ *are you afraid* (ay or no)? οὐ (ἆρα οὐ) φοβεῖ *are you not afraid* (i. e. you are afraid, are you not)? μὴ (ἆρα μή, μῶν) φοβεῖ *you are not afraid, are you?* — For ἄλλο τι ἤ or ἄλλο τι, implying affirmation of what follows, see 358 b.

567. INDIRECT QUESTIONS of this kind are introduced by εἰ (also by ἆρα, and in Hm. ἦ or ἠέ): σκοπεῖτε εἰ δικαίως χρήσομαι τῷ λόγῳ *observe whether I shall conduct the discourse rightly.* The εἰ is properly *conditional:* "observe (so that) if I shall conduct aright (you may know it)." Even where the principal verb has no sense of "questioning," an idea like *to know, to learn by trial* or *inquiry* (εἰσόμενος, πειρασόμενος, πευσόμενος) is sometimes implied before εἰ: Hm. λαβὲ γούνων αἴ κεν ἐθέλησιν ἀρῆξαι *embrace his knees* (that you may find) *whether he will be pleased to aid.*

568. DISJUNCTIVE QUESTIONS of this kind are introduced by πότερον . . ἤ: thus πότερον δέδρακεν ἢ οὔ; πότερον ἄκων ἢ ἑκών *has he done it or* (has he) *not? unwillingly or willingly?* If the questions are INDIRECT, we find also εἰ (εἴτε) . . ἤ, and εἴτε . . εἴτε. Hm. has likewise ἤ (ἠὲ) . . ἤ (ἦε), espec. for indirect disjunctive questions.

NEGATIVE SENTENCES.

569. Mere negation is expressed by οὐ; negation *willed, aimed at,* or *assumed,* by μή. The same difference appears also in their *compounds.* Hence

570. The SUBJUNCTIVE and IMPERATIVE have μή; the INDICATIVE and OPTATIVE, only when they express *wish, purpose,* or *condition.*

Observe that *purpose* and *condition* may be expressed by RELATIVE sentences (521–3). But — a. The subj. used (in Hm.) for the fut. indic. has οὐ (488 d). — b. The indic. in an indirect question after εἰ (567) sometimes takes μή: ἠρώτων εἰ μηδὲν φροντίζει (for εἰ οὐδέν) *they asked him whether he had no concern.* (For οὐ and μή as interrogative particles, see 566 b. For μή and μὴ οὐ in expressions of fearing, see 510.)

571. The INFINITIVE usually has μή; the PARTICIPLE, only when it expresses *condition* (540 e).

As to the infin., some exceptions are only apparent: ὑμᾶς ἀξιοῦσιν οὐ ξυμμαχεῖν ἀλλὰ ξυναδικεῖν *they demand that you should be, not allies with them, but partners in wrong-doing* (where οὐ belongs to ἀξιοῦσι). Yet — a. In ORATIO OBLIQUA, the infin. may have οὐ: ὁμολογῶ οὐ κατὰ τούτους ῥήτωρ εἶναι *I confess that I am not an orator after their sort.*

572. Words of *negative meaning* often take the infin. with μή, where μή is not to be translated into English; such are words of HINDRANCE, DENIAL, FORBIDDING, RENOUNCING, OMISSION, EXEMPTION, etc.: κωλυόμεθα

μὴ μαθεῖν *we are hindered from learning* (so as not to learn), ἠρνοῦντο μὴ πεπτωκέναι *they denied that they had fallen* (asserting that they had not fallen). To the infin. in this connection τό is often added (533 a): ἡμῖν ἐμποδών εἰσι τὸ μὴ ἤδη εἶναι ἐνταῦθα *they are in the way of our being already there.*

573. The infin. takes μὴ οὐ (instead of μή), if the word on which it depends has a *negative:* οὐχ ὅσιόν σοί ἐστι μὴ οὐ βοηθεῖν δικαιοσύνῃ *it is not right for you not to assist justice* (but ὅσιον μὴ βοηθεῖν ἀδικίᾳ *it is right not to assist injustice*). So in the constructions of 572: οὐ κωλυόμεθα μὴ οὐ μαθεῖν *we are not hindered from learning,* οὐκ ἠρνοῦντο μὴ οὐ πεπτωκέναι *they did not deny that they had fallen,* poet. μὴ παρῇς τὸ μὴ οὐ φράσαι *do not forbear to make it known.* The negative which requires μὴ οὐ, may be merely implied in a question.

574. The participle with preceding article may have conditional force (540 e), and therefore take μή: οἱ μὴ εἰδότες (= οἳ ἂν μὴ εἰδῶσι) *all* or *any who may not know* (if such there are). Even with nouns, there is a similar use of μή: τὸ μὴ ἀγαθόν (= ὃ ἂν μὴ ἀγαθὸν ᾖ) the not good, i. e. *whatever is not good,* ὁ μὴ ἰατρός the non-physician, *whoever is not a physician.*

575. Μή for οὐ is sometimes found with dependent words, because the words on which they depend have μή, or would have it if negative: ὑπέσχετο εἰρήνην ποιήσειν μήτε ὁμήρους δούς (μή on account of ποιήσειν, 571) *he promised to make peace without either giving hostages,* etc., ἐάν τι αἴσθῃ σεαυτὸν μὴ εἰδότα (μή on acc. of ἐὰν αἴσθῃ, 570) *if you perceive yourself to be ignorant of anything.*

576. Οὐ for μή is seen in some phrases of frequent occurrence, such as οὔ φημι (to say no) *to deny,* οὐ πολλοί (not many) *few,* οὐχ ἧσσον (not less) *more,* etc.; these sometimes retain οὐ, when the foregoing rules require μή: ἐάν τε οὐ φῆτε ἐάν τε φῆτε *whether you deny it or affirm it.*

577. When a negative is followed by a *compound* negative of the same kind, the negation is repeated and strengthened.

In English only *one* negative can be used: οὐ μέντοι οὐδ' ἀπέκλινε *yet he did not even turn aside,* μήποτε ἀσεβὲς μηδὲν μήτε ποιήσητε μήτε βουλεύσητε *never either do or plan anything impious.* — a. When a negative is followed by a *simple* negative of the same kind, each has its separate force: οὐ δι' ἔνδειαν οὐκ ἐπέδωκας *not on account of want* (did you not give) *did you fail to give;* and the two often balance each other, making an AFFIRMATIVE: οὐδεὶς ἀδικῶν τίσιν οὐκ ἀποδώσει *no one that does injustice will not pay the penalty,* i. e. every one will pay.

578. NEGATIVE EXPRESSIONS which call for special notice are

a. οὐδέ (or μηδέ) orig. *but not;* more commonly *and not, also not,* (*nor either, neither,*) — *not even:* it must not be confounded with οὔτε . . οὔτε (or μήτε . . μήτε) *neither . . nor.*

b. οὐκέτι (μηκέτι) *no longer,* must not be confounded with οὔπω (μήπω) *not yet;* nor these with οὔπως (μήπως) *in no manner.*

c. οὐδέν (μηδέν) or οὔτι (μήτι) *nothing,* often as emphatic negatives *not at all* (397 a).

d. οὐχ ὅτι (μὴ ὅτι) — probably for οὐ λέγω (μὴ λέγε) ὅτι *do not say that,* as if it were all — and hence *not only;* followed by ἀλλὰ καί *but also,* or ἀλλ' οὐδέ *but neither.* Similarly used is οὐχ ὅπως (μὴ ὅπως).

e. *μόνον οὐ only not*, and hence *all but, almost;* also *ὅσον οὐ almost* (in reference to time).

f. *οὐ μὴν ἀλλά, οὐ μέντοι ἀλλά*, orig. *not* (*so*) *however, but* — and hence, *nevertheless, notwithstanding.*

PARTICLES.

579. A particle is said to be PRAEPOSITIVE, when it is always put first in its own sentence; POSTPOSITIVE, when it is always put after one or more words of the sentence. Postpositive are all enclitics (65 d. 635), as *γέ, πέρ, τοί, τέ, νύν* (and Epic *θήν, ῥά, νύ, κέ*); also *γοῦν, δή, μήν, μέν, δέ, αὖ, μέντοι, ἄρα, οὖν, τοίνυν, γάρ, ἄν*.

For INTERROGATIVE PARTICLES, see 566–8. For NEGATIVE PARTICLES, see 569–78.

580. INTENSIVE PARTICLES add emphasis to particular words, or give additional force to the whole sentence.

a. *γέ even, at least*, adds emphasis to the *preceding* word (especially to pronouns), but follows an article or preposition if any such belongs to the emphatic word.

b. *γοῦν at least*, contracted from *γὲ οὖν*, and stronger than *γέ*.

c. *πέρ very, just, even*, frequent in Hm.; in Attic, used to strengthen relatives (145), and in *εἴπερ* (*ἐάνπερ*) *even if, καίπερ though.*

d. *δή now, indeed, in particular*, adds emphasis to the preceding word, especially to imperatives and superlatives; it gives definiteness to demonstratives, relatives, and other pronouns and particles. Often it refers to something BEFORE spoken or thought of, and sometimes has the sense of *ἤδη already*. The poetic *δὴ γάρ* and *δὴ τότε* may stand first in the sentence (cf. 579).

e. *δήπου* (*δή που*) *probably, methinks*, often with a shade of irony.

f. *δῆτα* (a stronger *δή*) *surely, in truth*, nearly confined to Attic.

g. *δῆθεν truly, forsooth*, mostly of a *seeming* or *pretended* truth.

h. *δαί* (from *δή*) only Attic; in *τί δαί, πῶς δαί, what now, how now.*

i. *θήν* Epic, has nearly the sense of *δήπου* (rare in Hm.).

j. *ἦ really, truly* (not to be confounded with *ἦ* interrog. 566 b, and *ἤ or, than*, 584); *ἦ μήν* (Hm. *ἦ μέν*) is used espec. in oaths.

k. *τοί surely, doubtless, you know; οὔτοι surely not.*

l. *ἤτοι* (from *ἦ* and *τοί*) *verily*, only Epic. Cf. 584.

m. *μήν* (Hm. *μήν, μέν, μάν*) *in truth*, cf. 585 e; even the Attic has *μέν* in *μὲν οὖν, μὲν δή.*

n. *ναί yes, surely; νή* and *μά surely*, see 391.

581. The CONJUNCTIONS are particles used to connect one sentence with another.

The copulative, disjunctive, adversative, and inferential conjunctions (also the causal *γάρ*) connect *co-ordinate* sentences. The other conjunctions stand with *subordinate* sentences, and connect them with the principal sentences on which they depend. A sentence introduced by a *relative* (or indefinite relative) is always *subordinate;* and all indeclinable relatives are reckoned as conjunctions.

582. Occasionally a sentence appears without a conjunction, or other expression, to mark it as connected with what goes before. This form of

construction is called ASYNDETON (i. e. *unconnected*): it is most common in *explanatory* sentences (which only bring out what is signified in the preceding sentence). Sometimes it is preferred as a livelier and more striking mode of expression.

583. COPULATIVE CONJUNCTIONS are καί and τέ, *and.*

The poets use also ἠδέ or (only Epic) ἰδέ *and.* — a. For BOTH .. AND, we have καὶ .. καί, or τὲ .. καί, or τὲ .. τέ, (and Hm. ἠμὲν .. ἠδέ *as well .. as also.*) — b. In the Epic, τέ is often attached to other particles, as καί, μέν, δέ, γάρ, ἀλλά, and to relatives (ὅστε, οἷόστε, etc.), where it cannot be translated. The words ὥστε, οἷόστε, which arose in this way, are common to all writers. — c. Καί often means ALSO and EVEN; so in καὶ δέ, where δέ means *but* or *and*; — ἀλλὰ καί *but also* (578 d); καὶ δὴ καί *and in particular also*; ὁμοίως καί *in like manner as*; ἄλλως τε καί (both in other relations and) *especially.* — d. NEGATIVE SENTENCES are coupled by οὔτε (μήτε) and οὐδέ (μηδέ), for which see 578 a.

584. DISJUNCTIVE CONJUNCTIONS are ἤ and εἴτε.

ἤ *or*, *than*, must not be confounded with ἦ (566 b. 580 j). For EITHER .. OR, we have ἤ .. ἤ, and (with emphasis on the first member) ἤτοι .. ἤ. For WHETHER .. OR (in alternative supposition), εἴτε .. εἴτε; sometimes the first εἴτε is omitted, or ἤ is used for the second. With the subj., εἴτε becomes ἐάντε (ἤντε, ἄντε). For εἴτε interrog., see 568.

585. ADVERSATIVE CONJUNCTIONS are δέ and ἀλλά.

a. δέ *but*, marks a SLIGHT contrast with what precedes, and often (espec. in Hm.) is best translated by *and.* — aa. CONTRASTED members are commonly introduced by μὲν .. δέ *indeed .. but, on the one hand .. on the other*; cf. 375 a. Μέν is in many cases hardly to be translated. The contrast to it may be introduced by other particles than δέ (as ἀλλά, ἀτάρ, etc.), or expressed in other ways, or even omitted altogether. — ab. After a *subordinate* sentence, *conditional* or *relative*, the principal sentence is sometimes introduced by δέ; this is rare in Att., but frequent in Hm.: ἕως (properly ἧος) ὁ ταῦθ' ὥρμαινε, ἦλθε δ' Ἀθήνη *while he was revolving these things, then came Athena.*

b. ἀλλά *but*, *yet*, marks a STRONGER contrast than δέ. — ba. ἀλλ' ἤ (seldomer ἀλλά), after negative expressions, may mean *other than*, *except.* — For οὐ μὴν ἀλλά, see 578 f.

c. αὖ (Hm. also αὖτε) *again, on the other hand, on the contrary.*

d. ἀτάρ (Hm. also αὐτάρ) *but, however.*

e. μήν (Hm. also μέν, μάν) *yet, however*; cf. 580 m.

f. μέντοι (from μέν = μήν and τοί) *yet, however.*

g. καίτοι (not in Hm.; from καί and τοί) *and yet, though.*

586. INFERENTIAL CONJUNCTIONS are ἄρα and οὖν.

a. ἄρα (Hm. ἄρα, ἄρ, ῥά) a weak *accordingly*, *therefore*, marks that which follows naturally from preceding circumstances or a previous course of thought. It may often be translated by *so*, *then*, *of course.* For ἆρα interrog., see 566 b.

b. οὖν (Hd. ὦν) *therefore*, *consequently*, stronger than ἄρα; hence — ba. οὔκουν *not therefore*: in questions, generally written οὐκοῦν, — while οὐκοῦν, *without* question, has no negative force, but means *therefore.*

c. νύν (Hm. νύν, νύ), a weakened form of νῦν, like English *now*, used for *then*, *therefore.* It is sometimes written νῦν.

d. τοίνυν (from τοί and νύν) *therefore, then.*
e. τοιγαροῦν, τοιγάρτοι (poet. τοίγαρ) *then, therefore.*
f. ὥστε *so that,* denotes result; cf. 531 b.

587. DECLARATIVE CONJUNCTIONS are ὅτι and ὡς, *that.* (Cf. 501.)

ὅτι (Hm. also ὅ) means both *that* and *because.* ὅτι μή, after a negative sentence, means *except.* For ὡς, see 592 a.

588. CAUSAL CONJUNCTIONS are ὅτι *because,* γάρ *for.*

a. γάρ introduces the reason for a *preceding* thought, but sometimes for a *following* one, and often, for a thought which is not expressed, but only IMPLIED in the connection, espec. when καὶ γάρ, ἀλλὰ γάρ, ἀλλ' οὐ γάρ, and οὐ γὰρ ἀλλά, are used.
b. ὅτε and ἐπεί *since,* cf. 593 a, d.
c. διότι and poet. οὕνεκα, ὁθούνεκα (563) *because;* — rarely declar.

589. FINAL CONJUNCTIONS are ἵνα, ὡς, ὅπως, and μή (507).

590. CONDITIONAL CONJUNCTIONS are εἰ, ἐάν, *if.*

'Εάν (for εἰ ἄν) is contracted to ἤν or ἄν (ā), and is used with the subj. For uses of εἰ, see 511. 501. 489 b. 490. Εἰ μή (*if not, unless*) sometimes means *except;* εἰ μὴ εἰ *except if;* εἴπερ *if indeed, as true as.* — a. For the contingent ἄν (ă), see 516. 491. 515. 514. 523. 479. 483 b. 488 d. 519. Hm. has also κέ (κέν, 629) with the same uses.

591. CONCESSIVE CONJUNCTIONS are εἰ καί and καὶ εἰ.

They signify *if even, even if, although,* and mark a condition as something which may be conceded without impairing the conclusion. With the subjunctive, they become ἐὰν καί, καὶ ἐάν, κἄν. The conclusion is often introduced by the adversative ὅμως *nevertheless, notwithstanding.* For καίπερ with the participle, see 540 f.

592. COMPARATIVE CONJUNCTIONS are relative adverbs of manner.

Thus — a. ὡς *as:* ὡς βούλει *as thou wilt.* It often signifies *as being* (espec. *in appearance, supposition,* or *profession*). With words of *number* and *measure,* it may mean ABOUT: ὡς δέκα *about ten.* For its use with the superl., see 455; in wishing, see 489 b; in exclam., see 562 a. It has also a TEMPORAL use (*as, as soon as, when*); a CAUSAL (*inasmuch as, seeing that*), espec. with the part. (540 c); a CONSECUTIVE (*so that*), espec. with the infin. (531); a DECLARATIVE (587); and a FINAL (507).
b. ὥσπερ (145) *even as, just as,* a stronger ὡς, but only used as a comparative conjunction.
c. ὅπως (indef. rel., 144) *as, that;* cf. 507. 565.
d. ὥστε (in Hm. compar., *as*), in Att. consecutive, *so that* (531 b).
e. ἅτε *as,* chiefly with the part. (540 c) in causal use; so also οἷα.
f. ᾗ, ὅπῃ, *as,* cf. 594 d. g. ἠΰτε Epic, *as, like as.*

593. TEMPORAL CONJUNCTIONS are mostly relative adverbs of time (cf. 523).

a. ὅτε, ὁπότε, *when;* in Hm. also εὖτε. Sometimes causal, 588.
b. ἡνίκα, ὁπηνίκα, *at which time, when,* more precise than ὅτε.
c. ἦμος Epic, *when,* only with the indic.

d. ἐπεί *after, when;* strengthened ἐπειδή. Often causal, 588.
e. ἔστε, ἕως, *until, as long as.* So in Hm. ὄφρα (507), and εἰς ὅ κε or [εἰς ὅτε κε.
f. μέχρι, ἄχρι, *until;* cf. 427 b.
g. πρίν *before* (that), *ere*, see 531 c. The sense *sooner, earlier* (not relative) is common in Hm.; in Att., only after the article.

594. LOCAL CONJUNCTIONS are relative adverbs of place.

Often too they denote *time*, or *situation* (state, condition, circumstances). — a. οὗ, ὅπου, *where.* — b. ὅθεν, ὁπόθεν, *whence.* — c. οἷ, ὅποι, *whither.* — d. ᾗ, ὅπῃ, *which way, where;* also compar., *as.* — e. ἔνθα *where*, ἔνθεν *whence*, (also used as demonst., *there, thence*,) more precise than οὗ, ὅθεν. — f. ἵνα *where;* usu. final, *that* (507). — g. The conjunction may refer to a state of rest or motion which *follows* (or *precedes*) that of its verb (cf. 448 b): ἐκ τῆς πόλεως οὗ κατέφυγε *from the city where he fled* (where he was, after fleeing thither).

FIGURES OF SYNTAX.

595. a. ELLIPSIS is the omission of words which are requisite to a full logical expression of the thought. It is called (b.) BRACHYLOGY, when a word that should be repeated is used only once; (c.) ZEUGMA, when two subjects or objects are made to depend on a verb which is appropriate to but one of them; (d.) APOSIOPĒSIS, when a sentence is broken off abruptly and left incomplete. (e.) PLEONASM is the use of words which are not required for the full logical expression of the thought; for an example, see 461 c. The last two (d. and e.) are figures of rhetoric rather than of syntax. An instance of zeugma is Hd. ἐσθῆτα φορέουσι τῇ Σκυθικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην *they wear a dress similar to the Scythian, but* (have, ἔχουσι) *a peculiar language.* For many instances of ellipsis and brachylogy, see 355–60. 520. 559–60.

f. HYPERBĂTON is a marked departure from the usual and natural order of words: ὦ πρὸς σὲ γονάτων *by thy knees* (*I entreat*) *thee.* — g. ANACOLŪTHON (*inconsistency*) arises when the speaker, having begun a sentence with one form of construction, continues it as if he had used a different one: μετὰ ταῦτα ἡ ξύνοδος ἦν, οἱ Ἀργεῖοι μὲν ὀργῇ χωροῦντες *after this came the meeting, the Argives advancing with passion* (Ἀργεῖοι instead of Ἀργείων, as if ξυνῆλθον *they came together* had been used).

APPENDIX.—A. DIALECTS.

NOTE. The dialects chiefly regarded here are those of Homer and Herodotus — the Old and New Ionic (see 2 a, b). For ABBREVIATIONS, see page 2. Words marked as *Ionic* belong to Homer and Herodotus both, unless referred by an added *Hm.* or *Hd.* to only one of them.

601. **A diphthong** ωυ is found in Hd. in the reflexive pronouns (679), cf. 625 a; also in ϑωῦμα (att. ϑαῦμα) *wonder* and words derived from it; but some editors write ϑῶμα etc.

602. **A smooth breathing** is sometimes found in other dialects where the Attic has the *rough*: ἅμαξα Hm. (att. ἅμαξα) *wagon*, ἠέλιος Hm. (att. ἥλιος) *sun*, οὖρος Hd. (att. ὅρος) *boundary* (607), ἴρηξ ion. (att. ἱέρᾱξ) *hawk* (614 a). — a. So, too, a SMOOTH MUTE, where the Attic has the *rough*: ion. αὖτις *again*, οὐκί *not*, (att. αὖθις, οὐχί.) In Hd. ἐνθαῦτα *there*, κιθών *tunic* (att. ἐνταῦθα, χιτών) there is a TRANSFER *of aspiration*.

603. **The Digamma** (13) is unknown to the New Ionic, as it is to the Attic. But in the Old Ionic of Homer, though it is not written in the text, there is reason to believe that it was pronounced in many words. (For its effects in Hm., see 624 d. 632 a, c.) Thus it was heard, more or less constantly, at the beginning of: ἄγνυμι *to break*, ἅλις *in numbers*, ἁλίσκομαι *to be taken*, ἄναξ *lord* (ἀνάσσω *to be lord*), ἀνδάνω *to please*, ἀραιός *slender*, ἄστυ *city*, ἔαρ (ver) *spring*, ἔδνον *bride-gift*, ἔθνος *people*, εἴκοσι (dor. Ϝίκατι, Lat. viginti), εἴκω *to yield*, εἴλω *to press*, ἑκυρός *father-in-law*, ἑκών *willing* (ἕκητι *by will of*), ἔλπομαι *to hope*, the pronoun-stem ἑ (ἕο sui), ἔπος *word* (εἶπον *said*), ἔργον *work* (ἔρδω *to do*), ἔργω *to shut in* or *out*, ἔῤῥω *to go to harm*, ἐρύω *to draw*, ἐσθής *dress* (εἶμα f. Ϝεσ-μα, Lat. vestis), ἕσπερος (vesper) *evening*, ἔτης *clansman*, ἡδύς *pleasant*, ἰάχω *to cry*, root ιδ (ἰδεῖν videre, οἶδα *know*), root ικ (ἴκελος, εἴκελος, *like*, ἔοικα *am like*, *seem*), Ἴλιος *Troy*, ἴσος *equal*, οἶκος *house*, οἶνος (vinum) *wine*, ὅς, ἥ, ὅν suus, -a, -um.

a. In a few words ε was at times prefixed to the initial digamma: thus ἑέ *him*, ἐείκοσι *twenty*, ἐΐση fem. of ἴσος *equal*.

604. **Different Vowels** from those seen in Attic prose are often found in other dialects. Thus

605. The Ionic (Old and New) has η for Attic ᾱ: ion. νεηνίης (att. νεᾱνίᾱς) *young man*, ϑώρηξ (att. ϑώρᾱξ) *breastplate*; also in *diphthongs*, γενεῇ (att. γενεᾷ) *to race*, νηῦς (att. ναῦς) *ship*. — But not so, when ᾱ is the result of a *contraction* (18–23) or of an *omitted* ν (30): ion. and att. τίμᾱ (for τίμα-ε) *honor thou*, νῑκᾷ (f. νικά-ει) *he is victor*, μέλᾱς (f. μελαν-ς) *black*. — a. Conversely, Hd. in a few instances has ᾰ for η: μεσαμβρίη (att. μεσημβρίᾱ) *mid-day*, *south*.

606. The Doric, on the other hand, has ᾱ for Attic η: dor. δᾶμος (att. δῆμος) *people*, μάτηρ (att. μήτηρ, Lat. māter) *mother*, Ἀθάνᾱ or Ἀθᾱναίᾱ (att. Ἀθηνᾶ, Hm. Ἀθήνη or Ἀθηναίη) the goddess *Athēna*; so νίκᾳ (att. νίκῃ) *to victory*. — But not so, when η is a lengthened ε (15): dor. and att. τίθημι (stem θε) *to put*, λιμήν (gen. λιμέν-ος, 88) *harbor*. — a. The Attic dramatists in lyric passages use the Doric ᾱ for η (1 a).

607. The Ionic often has ει, ου, for Attic ε, ο: ξεῖνος (att. ξένος)

stranger, guest, εἵνεκα (so Hm. and later Attic, Hd. εἵνεκεν, for ἕνεκα) *on account of*, νοῦσος (att. νόσος) *disease*, οὔνομα (att. ὄνομα) *name*, Hm. ὑπείρ = ὑπέρ *over*. — Hm. sometimes has οι, αι, for ο, ᾰ: πνοιή (att. πνοή poetic *breath*, αἰεί (also in Hd.) and αἰέν for att. ἀεί *always*, παραί = παρά *by*, ὑπαί = ὑπό *under*.

608. The Ionic has ηϊ for Attic ει in words in εῖον, ειος: μαντήϊον (att. μαντεῖον) *oracle*, βασιλήϊος (att. βασίλειος) *royal*. — Hd. has ηΐη for εία: βασιληΐη (att. βασιλεία) *kingdom*.

609. Hd. often has ε for Attic α, η, ει, esp. before vowels: ἔρσην (att. ἄρσην) *male*, μνέ-α (for μνα-α, att. μνᾶ) *mina*, μέμνεο (for μεμνη-ο, att. μέμνησο) *remember*, ἕσσων (att. ἥσσων) *inferior*, μέζων (att. μείζων) *greater*, ἐπιτήδεος (att. ἐπιτήδειος) *convenient*.

610. The Doric sometimes has ω for Attic ου: dor. Μῶσα (att. Μοῦσα, Aeolic Μοῖσα) *Muse*. So ὦν (used also by Hd.) for att. οὖν *therefore*.

611. **An interchange of** ευ **and** ου (similar to that of ει and οι, 14 a) is seen in Hm. εἰλήλουθα (stem ελῠθ, lengthened to ελευθ, 213) for att. ἐλήλυθα *have come* (613). Cf. att. σπουδή *haste* derived from σπεύδ-ω *to hasten*.

For interchange of αο, αω, with εω, see 638. 641.

612. **The lengthened form of** ᾰ is in the Doric always ᾱ (cf. 606): τιμᾱσῶ (att. τιμήσω) fut. of τιμᾰ́-ω *to honor*. In the Ionic (Old and New) it is η, even after ε, ι, and ρ (cf. 605): γενεή (att. γενεά) *race*, ἰητρός (att. ἰᾱτρός) *physician*, πειρήσομαι (att. πειρᾱ́σομαι) *shall try*.

613. **Hm. lengthens a short vowel** in many words which would otherwise be excluded from his verse, or could only come in by *crasis* (39) or *elision* (40). This occurs chiefly under the rhythmic accent (in *arsis*, 745), and most frequently in the first syllable of a word. Thus, where otherwise three short syllables would stand in succession: ἠνορέη (for ἀνορεη) *manliness* from 'ἀνήρ *man*, εἰαρινός *vernal* fr. ἔαρ *spring*, οὐλόμενος (for ὀλόμε νος) *fatal*, οὔρεος, οὔρεα (also ὄρεος, ὄρεα) fr. ὄρος (Hd. οὖρος) *mountain*, ὑψιπέτηλος *high-leaved* fr. πέτᾰλον *leaf*, τιθήμενος (for τιθέμενος *putting*, δυσαήων (for δυσαέων) fr. δυσαής *ill-blowing*. Also, where one short syllable would stand between two long ones: ἠγνοίησε (for ἠγνόησε) *knew not*: — or two long syllables between two short ones: εἰλήλουθα (for ελήλουθα, att. ἐλήλυθα) *have come*.

As to **contraction** of vowels (17-)

614. The Ionic (Old and New) has UNCONTRACTED forms in very many cases where the Attic contracts: νόος (att. νοῦς) *mind*, τείχεα (att. τείχη) *walls*, φιλέῃ (att. φιλῇ) *may love*, ἀέκων (att. ἄκων) *unwilling*, ἀοιδή (att. ᾠδή) *song*. — a. In a few words, however, the Ionic contracts where the Attic does not: ion. 'ἱρός (also ἱερός as in att.) *sacred*, βώσομαι (att. βοήσομαι) *shall cry*.

615. The Ionic (especially the New Ionic) contracts εο, εου into ευ (instead of ου): (ποιέ-ομεν) ποιεῦμεν (att. ποιοῦμεν) *we do*, (ποιέ-ουσι) ποιεῦσι (att. ποιοῦσι) *they do*. This contraction is also found in the Doric.

616. Other Doric contractions are — αε or αη to η; αει or αῃ to ῃ; αο or αω to ᾱ.

617. **Synizēsis.** In poetry it is often apparent, from the measure of the verse, that two vowels which could not form a diphthong, were yet so far blended in pronouncing as to pass for one (long) syllable. Thus in Hm. ῥέᾰ as one syll.; θυρέων, χρυσέοις, πόλιας, ὄγδοον, as two syll. each; etc. The vowels thus united may belong to different words: Hm. ἐπεὶ οὐκ, δὴ αὖτε, μὴ ἀλλά, as two syll.; ἢ εἰσόκε, Soph. ἐγώ εἰμι, as three syll.

618. **Syncope** (24) is seen in Hm. τίπτε (for τίποτε) *wherefore.* And in some second aorists; see 721 c, d.

619. **A consonant doubled** is often seen in Hm., where in Attic it would be *single,*—espec. a SEMIVOWEL: ἔ-λλαβε (att. ἔλαβε) *took,* φιλομμειδὴς *fond of smiles,* ἐΰ-ννητος *well-spun,* ὀπίσσω *backward;*—less often a MUTE: ὅ-ππως *as,* ὅ-ττι *that,* ἔ-δδεισε *feared.*—a. On the other hand, ρ is sometimes SINGLE in Hm., where in Attic it would be *doubled* (33): ἔ-ρεξα *did,* ὠκύ-ροος *swift-flowing.* With Ἀχιλλεύς, Ὀδυσσεύς, he uses also Ἀχιλεύς, Ὀδυσεύς.

620. **Consonant with Consonant** in Hm. At the END OF A STEM,—a. κ, χ, τ, δ, θ may stand before μ (cf. 28 a): ἰκ-μενος *favoring,* ἀκ-αχμένος (defective perf. part.) *sharpened,* ἴδ-μεν ion. (att. ἴσμεν) *we know,* κε-κορυθμένος *equipped.*—b. σ may stand before σ (cf. 31 a): τείχεσ-σι *to walls,* ἐσ-σί (att. εἶ) *thou art.*—c. τ, δ, θ, before σ, may become σ (cf. 29): ποσ-σί (for ποδ-σι, att. ποσί) *to feet.*

621. In a few epic words, μ before λ or ρ is strengthened by an inserted β: μέ-μβλω-κα (stem μολ, μλο, 215) *have come,* ἄ-μβρο-τος (cf. Lat. mor-s) *immortal.* Initial μ falls away before the inserted β: βλώ-σκω *to come,* βρο-τός *mortal.*

622. **Metathesis** is frequent in Hm.: καρτερός (as in att.) and κρατερός *powerful,* ἔ-δρακ-ον (from δέρκ-ομαι, 211) *saw,* ἔρξαι and ῥέξαι *to do.*

623. **An original** τ is often retained in the Doric, where the Attic changes it to σ (35): δίδωτι (att. δίδωσι) *gives,* λύοντι (att. λύουσι) *they loose,* τύ (att. σύ) *thou.*

624. **Hiatus** is frequent in Hm. Thus a final short vowel is allowed to make hiatus,—a. when it is a close vowel (ι, υ) and seldom or never elided: παιδὶ ὄπασσεν.—b. when it belongs to the first short syllable of the third foot: μήτηρ δ' ἀμφεπότατο ὀδῡρομένη φίλα τέκνα.—c. when it is followed by a pause in the sense: ἀλλ' ἄνα, εἰ μέμονας *but up! if thou art eager.* It must be observed, however, that

d. The hiatus is only *apparent,* if the second word began with *digamma* (603): κατὰ οἶκον (= κατὰ Ϝοῖκον).—For hiatus after a long vowel or diphthong, see 631.

625. **Crasis** is rare in Hm.; in Hd. it is not frequent. It is most used in Attic poetry. In cases where a short initial vowel is swallowed up by a final long vowel or diphthong, the two words are sometimes written thus: μὴ 'γώ (for μὴ ἐγώ), ποῦ 'στι (for ποῦ ἐστι).—a. In crasis of the *article* (39 c), Hm. has ὥριστος (for ὁ ἄριστος), ωὑτός (f. ὁ αὐτός), with coronis in place of the rough breathing: Hd. has ὡνήρ (for ὁ ἀνήρ), τὠληθές (f. τὸ ἀλ.), ὤνθρωποι (for οἱ ἄνθ.; but τἀληθέος, τἀνθρώπου, for τοῦ ἀλ., τοῦ ἀνθ.), ωὑτός, ωὑτοί, τωὐτοῦ (cf. 601, f. ὁ αὐτός, οἱ αὐτοί, τοῦ αὐτοῦ), οὕτερος, τοὔτερον (f. ὁ ἕτερος, τὸ ἕτερον).

626. **Elision** is less frequent in Hd. than in Attic prose. It is most used in poetry, even in Epic poetry, being applied not only to short vowels, but to the diphthongs αι and οι in the verb-endings μαι, σαι, ται, σθαι, and in the words μοί, τοί.

627. In Hd. a smooth mute, when brought before the rough breathing by elision or otherwise, remains unchanged (cf. 42): ἀπ' οὗ (att. ἀφ' οὗ), κατίημι (att. καθίημι), τοὔτερον (39 c), οὐκ οὕτως (44).

628. **Apocope** (only found in poetry) is the omission of a final short vowel before an initial consonant. Hm. has it in ἄρ, ἄν, κάτ, πάρ (for ἄρα, ἀνά, κατά, παρά,—rarely in ἀπ, ὑπ, for ἀπό, ὑπό), used as separate words

or in composition. The ν of ἄν is subject to the rules in 30: ἂμ πεδίον (for ἀνὰ πεδίον), ἀλ-λύω (f. ἀνα-λύω.) The τ of κάτ, before a single consonant, is assimilated; before two consonants, it is dropped: κὰρ ῥόον, κὰκ κορυφήν, κὰγ γόνυ, κὰδ δέ, καδ-δῦσαι, κὰπ φάλαρα (26 a), κατ-θανεῖν, κά-κτανε (for κατ[έ]κτανε, 687). Some of these forms are exceptions to 26 a. 46.

629. Ν **movable** is not used in Hd. He even drops the ν of some adverbs in θεν: πρόσθε *before*, ὄπισθε, ὄπιθε, *behind*, ὕπερθε *above*, ἔνερθε *below*. — Hm. has ν movable in ἐγώ(ν) and the plural datives (678) ἄμμι(ν), ὔμμι(ν), σφί(ν): — in forms with the case-ending φι (or φιν, 639): — in most adverbs of place in θεν, as ἄνευθε(ν) *away from*, *without*, πάροιθε(ν) *before* (in place or time): — in νόσφι(ν) *apart*, and the enclitic particles κέ(ν) = att. ἄν, and νύ(ν) *now*.

630. **A movable** ς is found, though used with little reference to euphony, in the words: ἀμφί *about*, Hm. also ἀμφίς; ἄντικρυς *right opposite*, Hm. only ἀντικρύ; ἀτρέμα and ἀτρέμας *quietly*, mostly poetic; ἄχρι, μέχρι, *until*, Hm. also ἄχρις, μέχρις; εὐθύ (Hd. ἰθύ) *straight towards*, εὐθύς (Hd. ἰθύς) *straightway*, but in Hm. only ἰθύς *straight towards*; Hm. μεσ(σ)ηγύ and μεσσηγύς *between*; πολλάκις *often*, Hm. also πολλάκι.

631. **Quantity** in Hm. A long vowel or diphthong at the *end* of a word makes a short syllable, when the next word begins with a vowel: εἰ δὴ ὁμοῦ (— ⏑ ⏑ —), καί μοι ὄμοσσον (— ⏑ ⏑ — ⏑). [A like shortening in the *middle* of a word is rare: οἷος (⏑ ⏑), βέβληαι οὐδ' (— ⏑ ⏑ —).] — But the long vowel or diphthong remains long — a. when the rhythmic accent falls upon it (in *arsis*, 745): ἐν μεγάλῳ ἀδύτῳ (—́ ⏑ ⏑ —́ ⏑ ⏑ —́). — b. when the next word began with digamma: ἑκατὸν καὶ εἴκοσι (⏑ ⏑ —́ — —́ ⏑ ⏑). — c. when it is followed by a pause in the sense. — d. Even syllables short by nature are sometimes made long in arsis, or before a pause.

632. a. One of the consonants which make a syllable long by position may be the (unwritten) digamma: τοῖόν οἱ πῦρ = τοῖόν Ϝοι πῦρ (—́ — —́ —). — b. In Hm. a syllable with short vowel before a mute and liquid, is usually long: τέκνον, τί κλαίεις (—́ — —́ — —́). — c. Even before a simple liquid in the next word, a final short vowel often makes a long syllable: καλήν τε μεγάλην τε (—́ — —́ ⏑ ⏑ —́ ⏑). So too before a digamma: ἀπὸ ἕο = ἀπὸ Ϝέο (⏑ —́ ⏑ ⏑). So also before δ in the stem δει (737 g) and in δήν *long*. In such cases the liquid or digamma was perhaps doubled in pronouncing: δει and δήν seem to have begun with δϜ.

633. The quantity of α, ι, υ, *varies* in many words: they often become long under the rhythmic accent (in *arsis*, 745) when otherwise they would be short: ἴομεν or ἴωμεν *let us go*, Ἄρες, Ἄρες, Βροτόλοιγε (—́ ⏑ ⏑ —́ ⏑ ⏑ —́ ⏑).

634. **Accent.** All oxytone prepositions of two syllables (except ἀμφί, ἀντί, ἀνά, διά) suffer ANASTROPHE (63) in poetry, when placed (without elision) after their cases, as φίλων ἄπο (for ἀπὸ φίλων); and (in Hm.) when placed after verbs to which they belong in composition, as ὀλέσας ἄπο (for ἀπολέσας). But not so, if δέ is interposed: ἦλθε δ' ἐπί (for ἐπῆλθε δέ). — a. Anastrophe appears in ion. μέτα for μέτ-εστι, πάρα for πάρεστι, ἔνι for ἔνεστι: ἔνι is used even in Attic prose. Hm. has also πάρα, ἔνι, for πάρεισι, ἔνεισι; ἔπι for ἔπεστι; and ἄνα as interjection *up! arise!*

635. Enclitics never used in Attic prose are: the pronouns μίν (Doric νίν, σφί(ν), σφέ, σφωέ, σφωΐν, σφέων, σφέας; the verb-forms ἐσσί and εἷς *art*; and the particles κέ(ν), θήν, ῥά (for ἄρα); — of which all but νίν are found in Hm. — together with the dialectic forms of the enclitics named in 65.

636. FIRST DECLENSION. In all cases of the **singular** (75 a). — a. The Ionic has η for Attic ā (605): *χώρη, χώρης, χώρῃ, χώρην, νεηνίης, νεηνίῃ*, etc. Hm. (perhaps also Hd.) has η for ă in *ἀληθείη truth*, and similar abstracts in ειη, οιη; Hm. has it in *κνίσση fat-smoke*, *Σκύλλη Scylla*. He retains ā in *θεά goddess* and some proper names. — b. The Doric has ā for Attic η (606): *τιμά, τιμᾶς, τιμᾷ, τιμάν, πολίτᾶς, πολίτᾳ*, etc.

637. In the **nom. sing. masc.** of some words, Hm. has τᾰ for της: *ἱππότα horseman, μητίετα* (with accent thrown back) *counsellor*. Similarly *εὐρύοπα far-sounding*.

638. In the **gen. sing. masc.**, Hm. has — a. ᾱο (77 cb) the original form: Ἀτρείδᾱο. — b. εω (14 b) the Ionic form, as one syll. (617): Ἀτρείδεω. — c. ω (18 c) used after vowels: Ἑρμείω (nom. Ἑρμείας, att. Ἑρμῆς). — d. The Doric has ā (616): Ἀτρείδᾱ.

639. For the **gen. dat. sing.**, Hm. has a termination η-φι (629): *ἐξ εὐνῆφι out of bed, βίηφι* (less correctly *βίῃφι*) *with violence*; irreg. *ἐπ' ἐσχαρόφι* (for εσχαρη-φι) *on the hearth*.

640. In the **acc. sing. masc.** of some words, Hd. (most editions) has εα for ην (cf. 108): *δεσπότεα master*.

641. In the **gen. plur.**, Hm. has — a. ᾱων (76 b) the original form: *πυλάων of gates*. — b. έων (14 b) the Ionic form, usually one syll. in Hm.: πυλέων. — c. ῶν (18 c), mostly after vowels: *παρειῶν of cheeks*. — d. The Doric has ᾶν (616): *θεᾶν of goddesses*.

642. In the **dat. plur.**, Hm. has — a. the Ionic ησι: πύλῃσι. — b. the shortened ῃς, esp. before vowels: πύλῃς. — c. rarely αις: θεαῖς. — d. The original form αισι (43) is frequent in Attic poetry.

643. SECOND DECLENSION. In the **gen. sing.**, Hm. has — the common ου; and — the epic οιο, in which ο of the stem is combined with an early ending ιο: *ἵπποιο of a horse*.

644. For the **gen. dat.** (sing. and plur.), Hm. has a termination ο-φι (629): *Ἰλιόφι of Troy, θεόφι with the gods*.

645. In the **gen. dat. dual**, Hm. has οιιν for οιν; ἵπποιιν.

646. In the **dat. plur.**, Hm. has — the Ionic and poetic οισι: ἵπποισι; and — the shortened οις, espec. before vowels.

647. The **declension with** ω (82), outside of the Attic dialect, is nearly confined to proper names. Hm. has a gen. sing. in ω-ο (80 a): Πετεῶ-ο from Πετεώ-ς. For νεώς, λεώς, κάλως, λαγώς, Hm. has νηός, λαός, κάλος, λαγωός; Hd. has νηός, λαός (ληός?), κάλος, λαγός. For Ἄθως, Κώς, γάλως, Hm. has Ἀθόως, Κόως, γαλόως. For *ἕως morning* both Hm. and Hd. have ἠώς (666 p).

648. THIRD DECLENSION. In **nom. sing.**, Hd. *ὀδών* for *ὀδούς tooth*.

649. In the **gen. sing.**, ως (103 a. 104 b) is unknown to Hm. and Hd.

650. In the **acc. sing.** of proper names in ώ (105), Hd. has οῦν: Ἰοῦν from Ἰώ. — 651. From barytones in ις and υς with lingual stems (97 a), Hm. often has the acc. sing. in α: *γλαυκώπιδα* (and *γλαυκῶπιν*) fr. *γλαυκῶπις bright-eyed, κόρυθ-α* and *κόρυν* fr. *κόρυς helmet*.

652. In the **voc. sing.** of some proper names in ας (stem αντ), Hm. has ā: *Πουλυδάμᾱ* (607) *O Polydămas*.

653. In the **gen. dat. dual**, Hm. has οιιν for οιν: ποδοῖιν for ποδοῖν.

654. In the **gen. dat. plur.** (rarely *sing.*), Hm. has a case-ending φι (629): *ἀπὸ ναῦ-φι from the ships, παρ' ὄχεσφι* (665 a) *by the chariot*, irreg. *ὑπὸ κράτεσφι* (666 u) *under the head*.

655. In the **dat. plur.**, Hm. has σι and (epic) εσσι: πᾶσι (for πᾰντ-σι)

and *πάντ-εσσι to all;* (rarely *εσι*: *αἴγ-εσι to goats.*) The *ε* of *εσσι* is sometimes omitted after a vowel: *νέκυ-σσι to corpses*, *πελέκε-σσι to axes.* Stems in *εσ* show three forms of the dat. plur.: *βελέ-εσσι* (34), *βέλεσ-σι* and *βέλε-σι* (31 a. 620 b) from *βέλος missile.* For *ποσ-σί* (= *ποδ-σι*), see 620 c.

656. **Contraction.** Hm. sometimes contracts *ε-ος* to *ευς* (rarely *ους*); *α-ῐ*, *ε-ῐ*, *ι-ι*, *υ-ῐ*, to *ᾳ*, *ει*, *ῑ*, *υι*; *ω-ῐ*, *ω-α*, to *ῳ*, *ω*; *ε-ες* to *εις*; *ι-ας*, *υ-ας*, to *ῑς*, *ῡς*. In the neut. plur. he contracts *α-α* to *ᾰ*. Hd. contracts *ι-ι* to *ῑ*; *ι-ας*, *υ-ας*, to *ῑς*, *ῡς*. Stems in *οι* (nom. *ώ*) and in *οσ* (nom. *ως*) always contract in Hm. and Hd.

657. From syncopating stems in *ερ*, Hm. often has full forms in the gen. dat. sing., and syncopated forms in other cases: *θυγατέρος*, *θυγατέρι*, *θύγατρα*, *θύγατρες*, *θυγατρῶν*, etc. From *ἀνήρ* he has *ἀνέρος*, *ἀνέρες*, etc., as well as *ἀνδρός*, *ἄνδρες*, etc.

658. In the stems in *εεσ*, Hm. sometimes lengthens the first *ε*: *σπεῖος* = *σπέος cave*, gen. *σπείους*; and sometimes contracts *εε*: dat. *σπῆ-ι*, pl. *σπή-εσσι* (also irreg. *σπεσσί*). Thus in compounds of *κλέος fame* (nom. pl. *κλέᾰ* for *κλεεα*): *ἀκληεῖς* (with *ε* lengthened, for *ακλεεις*), *ἐυκλεῖας*, *ἀγακλῆ-ος* (with *εε* contracted, for *ευκλεεας*, *αγακλεεος*). So in *Ἡρακλέης* (101 d), gen. *Ἡρακλῆος*, dat. *Ἡρακλῆῐ*, acc. *Ἡρακλῆα*, voc. *Ἡράκλεις*. In Hd. *Περικλῆς*, *Περικλέος*, *Περικλέῐ*, *Περικλέα*, *Πέρικλες*, with *ε* for *εε*.

659. In stems in *ασ* (except *γῆρας old age*), Hd. changes *α* before case-endings to *ε* (609): *κέρας horn* and *τέρας prodigy* he declines as stems in *ασ*: *κέρεῐ*, *τέρεα*. Similarly declined are Hm. *οὖδας ground, floor*, *κῶας fleece*, *κτέρας possession*, pl. *funeral honors*, and poet. *βρέτας infant.* From *κρέας flesh*, Hm. and Hd. have *κρέᾰ*, *κρεῶν* (Hm. *κρειῶν*). For stem in *οσ*, see 666 p.

660. In stems in *ι*, Hm. changes *ι* to *ε* before *ι* and *σι* of the dative: *πόλις*, *πόλιος*, *πόλεῐ* or *πόλει*, *πόλιν*, *πόλι*, plur. *πόλιες*, *πολίων*, *πόλεσι* or *πολίεσσι*, *πόλιας* (also *πόλεις*). Hd. (best editions) retains *ι* in all the cases: *πόλις*, *πόλιος*, *πόλῑ*, *πόλιν*, *πόλῐ*, plur. *πόλιες*, *πολίων*, *πόλισι*, *πόλῑς*. For contractions, see 656. From *πόλις* itself Hm. has a peculiar form with *η*: *πόλη-ος*, *-ῐ*, *-ες*, *-ας*.

661. In stems in *ευ*, Hm. lengthens *ε* to *η* wherever *υ* falls away: *βασιλεύς*, *βασιλεῦ*, *βασιλεῦσι*, but *βασιλῆος*, *ῆῐ*, *ῆα*, *ῆες*, *ήων*, *ήεσσι*, *ῆας*. But in proper names he often retains *ε*: *Πηλεύς*, *Πηλῆος*, *ῆῐ*, *ῆα*, or *Πηλέος*, *έῐ*; *Τυδέα* or *Τυδῆ*.

IRREGULAR DECLENSION is frequent in Hm. Thus

662. **Heteroclite forms:** *Σαρπηδών*, *Σαρπηδόν-ος*, *-ι*, *-α*; but also *Σαρπή-δοντ-ος*, *-ι*.

663. **Metaplastic forms:** *ἀλκ-ί* d. s. of *ἀλκή strength;* *ὑσμῖν-ι* d. s. of *ὑσμίνη battle;* *μάστῑ* d. s., *μάστι-ν* a. s., of *μάστιξ* (*γ*) *whip;* *αὖλι-ν* a. s. of *αὐλή court;* *ἰχῶ* (as if for *ιχω*[*σ*]*α*) a. s. of *ἰχώρ lymph;* *ἰῶκ-α* a. s. of *ἰωκή rout;* *θηρήτορ-ας* a. p. of *θηρητήρ hunter;* *ἀγκαλίδ-εσσι* d. p. of *ἀγκάλη* (not in Hm.) *elbow;* *ἀνδραπόδ-εσσι* d. p. of *ἀνδράποδο-ν* (not in Hm.) *slave;* *δεσματ-α* (and *δεσμοί*) pl. of *δεσμό-ς bond;* *προσώπατ-α* (and *πρόσωπα*) pl. of *πρόσωπο-ν face;* *τὰ πλευρά* ion., poet. (also *αἱ πλευραί*) pl. of *ἡ πλευρά side;* *ἐλώρια* (and *ἕλωρα*) pl. of *ἕλωρ prey.* — From *Πάτροκλο-ς* reg., Hm. has also *Πατροκλῆος*, *Πατροκλῆα*, *Πατρόκλεις* (stem *Πατροκλεεσ*, 658). — From *ἡνίοχο-ς charioteer* reg., Hm. has also *ἡνιοχῆα*, *ηνιοχῆες* (st. *ἡνιοχευ*, 661); cf. *Αἰθίοπας* and *Αἰθιοπῆας* a. p. of *Αἰθίοψ*.

664. **Heterogeneous forms:** *ἄορ-ας* a. p. of *τὸ ἄορ sword;* *δρυμά* pl. of

δρυμό-ς *oak-wood;* ἕσπερα pl. of ἕσπερο-ς *evening;* κέλευθα (also κέλευθοι) pl. of ἡ κέλευθο-ς *way;* Hd. has λύχνα pl. of λύχνο-ς *lamp.*

665. a. **Defective in number:** ἔγκατ-α *entrails,* dat. ἔγκασι; ὄσσε *eyes,* only n. a. dual (in trag. also pl. ὄσσων, ὄσσοις); ὄχεα, ὀχέων, ὀχέεσσι, ὄχεσφι, *chariot* (sing. ὁ ὄχος not in Hm.). — b. **Defective in case:** Only nom. or acc. δῶ (for δῶμα) *house,* κρῖ (for κριθή) *barley,* ἄφενος *wealth,* ἦδος *delight,* δέμας *body,* ἦρα in ἦρα φέρειν *to render service,* ἦτορ *heart,* τέκμωρ (trag. τέκμαρ) *term, token,* — all neuter. Only voc. ἠλέ, ἠλεέ *foolish* (cf. att. μέλε *my good sir* or *madam*). Only dat. κτεάτ-εσσι *to possessions,* (ἐν) δαΐ *in battle.*

666. **Further irregularities** are seen in

a. ἀηδών (αηδον), ἡ, *nightingale,* reg.: g. ἀηδοῦς trag., v. ἀηδοῖ com.
b. ἀήρ (αερ), ὁ (Hm. ἡ), *air:* ion. ἠέρος, ἠέρι, ἠέρα.
c. Ἅιδης (Ἀιδα) the god *Hades:* Hm. Ἀΐδης, Ἀΐδᾱο or Ἀΐδεω, Ἀΐδῃ, Ἀΐδην; also g. Ἄϊδ-ος, d. Ἄϊδ-ι. Rare n. Ἀϊδωνεύ-ς, d. Ἀϊδωνῆϊ (661).
d. ἅλ-ς, ὁ, *salt,* ion.; ἡ ἅλς *sea,* poet. (att. pr. οἱ ἅλες *salt.*)
e. ἄναξ (ανακτ), ὁ, *king:* v. ἄναξ and (only to a god) ἄνα.
f. Ἄρης (Αρεσ) the god *Ares:* Hm. Ἄρη-ος Ἄρηϊ, Ἄρηα, also Ἄρεος, Ἄρει, Hd. Ἄρεϊ, Ἄρεα. [or βόας.
g. βοῦ-ς (104) *ox, cow:* Hm. a. βοῦν, βῶν, d. p. βουσί, βόεσσι, a. p. βοῦς,
h. γέλως (ωτ), ὁ, *laughter:* Hm. only n. γέλως, d. γέλῳ, a. γέλω or γέλων.
i. γόνυ, τό, *knee,* n. a. v. s.: the rest fr. stem γουνατ ion., or st. γουν Hm.
j. γραῦ-ς, ἡ, *old woman:* Hm. γρηῦς, γρηΰς, d. γρηΐ, v. γρηῦ, γρηΰ. (For gen. and acc. Hm. has γραίης, γραῖαν.) See 104.
k. δαήρ (δᾱερ), ὁ, *brother-in-law:* Hm. v. s. δᾶερ (cf. 112 x).
l. δένδρο-ν, τό, *tree;* ion. δένδρεο-ν etc. For d. p. δένδρεσι, see 109.
m. δόρυ, τό, *spear,* n. a. v. s.: the rest fr. stem δουρατ ion., or st. δουρ Hm.
n. εἰκών (εικον), ἡ, *image:* poet. g. εἰκοῦς, a. εἰκώ, a. p. εἰκούς (cf. 105).
o. ἔρως (ερωτ), ὁ, *love:* Hm. only n. ἔρως, ἔρο-ς, d. ἔρῳ, a. ἔρο-ν (cf. h, s).
p. ἕω-ς, ἡ, *dawn* (82 b): Hm. ἠώς (ηοσ), g. ἠοῦς, d. ἠοῖ, a. ἠῶ (102).
q. Ζεύ-ς, ὁ, the god *Zeus,* as in att.: poet. also g. Ζην-ός, d. Ζην-ί, a. Ζῆν-α.
r. θέμις (θεμιδ), ἡ, *right:* stem in Hm. θεμιστ, a. s. θέμιστα, etc.
s. ἱδρώς (ἱδρωτ), ὁ, *sweat:* Hm. only n. ἱδρώς, d. ἱδρῷ, a. ἱδρῶ (cf. h, o).
t. ἱστίη ion. for ἑστία, ἡ, *hearth.*
u. κάρη, τό, *head,* Hm.: a. κάρη (r. κάρ, κρᾶτα): the rest fr. various stems:
 κάρητ-ος, κάρητ-ι; pl. κάρηνα, καρήνων:
 καρήατ-ος, καρήατ-ι, pl. καρήατ-α: κράατ-ος, κράατ-ι, pl. κράατ-α:
 κρᾰτ-ός (κράτεσφι), κρατί; pl. κράτων, κρασί, (trag. κρᾶτας masc.)
 In trag. only n. a. v. s. κάρᾱ, d. καρᾳ, and the forms fr. st. κρᾱτ.
v. κλεῖς (κλειδ), ἡ, *key:* ion. κληΐς (κληϊδ), a. s. κληΐδα, etc.
w. κυκεών, ὁ, *mixed drink:* Hm. a. s. κυκεῶ, κυκειῶ (cf. 100).
x. λᾶ-ας, ὁ, *stone,* poet.; a. λᾶα-ν: but g. λᾶ-ος, d. λᾶ-ϊ, dual λᾶ-ε, etc.
y. λί-ς, ὁ, *lion,* poet. for λέων: a. s. λῖ-ν.
z. λῖτ, *linen cloth:* Hm. d. s. λιτί, a. λῖτα.
aa. μάρτυς, ὁ, ἡ, *witness* (112 r): Hm. always μάρτυρο-ς 2d decl.
ab. μήν, ὁ, *month:* ion. n. s. μείς (for μεν-ς = μην-ς).
ac. Μίνω-ς, ὁ, *Minos,* 2d decl.: Hm. g. Μίνω-ος, a. Μίνω-α, Μίνω.
ad. ναῦ-ς, ἡ, *ship:* Hm. νηῦ-ς (605), g. (νηός) νεός, d. νηΐ, a. (νῆα) νέα.
 n. p. (νῆες) νέες, g. (νηῶν) νεῶν, d. νηυσί (νήεσσι, νέεσσι), a. (νῆας, νέας).
 The forms not in ( ) belong also to Hd. See 104 a.
ae. νύμφη, ἡ, *maiden, bride:* Hm. v. s. νύμφᾰ.
af. Οἰδίπους (104 g). Trag. also g. Οἰδιπόδᾱ (Hm. -ᾱο), a. -ᾱν, v. -ᾱ.

ag. *οἶ-ς* (103 d) *sheep:* stem in Hm. usu. *οἶ*: d. p. *ὀΐεσσι*, *ὄεσσι* (25 a).
ah. *οὖς* (*ωτ*), *τό*, *ear:* Hm. *οὖς*, *οὔατ-ος*, pl. *οὔατ-α*, *οὔα-σι* (once *ὠσί*).
ai. *πέρας* (*περατ*, 96), *τό*, *end*, *bound;* Hm. *πεῖραρ* (*πειρατ*, 96 a).
aj. *πλῆθος*, *τό*, *host:* Hm. has only d. s., but *ἡ πληθύ-ς* reg. (like *ἰχθύ-ς*).
ak. *πτυχή*, *ἡ*, *fold:* Hm. only d. s. *πτυχ-ί*, n. a. p. *πτύχ-ες*, *-ας*.
al. *στιχό-ς*, *ὁ*, *row:* Hm. only g. s. *στιχ-ός*, n. a. p. *στίχ-ες*, *-ας*.
an. *υἱός*, *ὁ*, *son:* Hm. from st. *υἱο* has *υἱός*, *υἱόν*, *υἱέ*, (other forms rarely:) fr. st. *υἱεσ*, *υἱέ-ος*, *υἱέϊ* (*υἱεῖ*), *υἱέα* r.; *υἱέες* (*υἱεῖς*), *υἱέων* r., *υἱέας*: also fr. st. *υἱ*, *υἷ-ος*, *υἷι*, *υἷα*; *υἷε*; *υἷες*, *υἱάσι*, *υἷας*.
ao. *φάρυγξ* (*φαρυγγ*), *ὁ ἡ*, *throat:* in Hm. only g. *φάρυγ-ος*.
ap. *φύλαξ*, *ὁ*, *watchman:* Hd. always (Hm. once) *φύλακο-ς* 2d decl.
aq. *φῶς* (*φωτ*), *τό*, *light:* Hm. only *φάος* or *φόως* (713), d. *φάει*, pl. *φάεα*.
ar. *χείρ*, *ἡ*, *hand:* in other forms the poets often have *χερ-* for *χειρ-*.
as. *χρώς* (*χρωτ*), *ὁ*, *skin:* Hm. *χρώς*, *χροός*, *χροΐ*, *χρόα*, rarely *χρωτός*, *χρῶτα*.

667. **The Local Endings,** *θι*, *θεν*, *δε*, are much used in Hm.; sometimes even with prepositions: *Ἰλιόθι πρό before Troy*, *κατὰ κρῆθεν from the head down*, *wholly*, *εἰς ἅλαδε into the sea*, — *κηρόθι at heart*, *πατρόθεν from a father*, *βουλυτόνδε to* (*the time of*) *unyoking oxen:* — peculiar are *ὅνδε δόμονδε to his own house*, *ἡμέτερόνδε to our* (*house*), *Ἄϊδόσδε to* (the abode of) *Hades*, *φύγαδε to flight*, *ἔραζε to earth*.

668. ADJECTIVES **of the Vowel-Declension.** In the fem. sing., ion. *η* for *ᾱ*, see 636 a. Hm. *δῖα*, fem. of *δῖος* (for *διϝιος*) *divine*, with *ᾰ*. — For *ἵλεως propitious* (117), Hm. *ἵλᾱος* (also in att. poets); for *πλέως full*, Hm. *πλεῖος*, *πλείη*, *πλεῖον*, Hd. *πλέος*, *η*, *ον*. Hm. has *σῶς safe* (only in this form), but for *σῶος* he has *σόος*, *σόη*, *σόον*, comp. *σαώτερος*. With *ζωός*, *ή*, *όν*, *living*, he has n. s. *ζῶς*, a. *ζῶν*.

669. **Adjectives of the Consonant-Declension.** Adj's in *ή-εις*, *ό-εις* (cf. 323) are sometimes contracted: Hm. *τιμῆς* fr. *τιμήεις honorable*, *λωτεῦντα* for *λωτόεντα filled with lotus*. — For feminine *εῖα*, *είᾱς*, etc., of adj's in *ύς* (119), Hd. has *έᾰ*, *έης*, *έῃ*, *έᾱν*, etc. (609). Hm. commonly has *εῖᾰ*, *είης*, etc., but *ὠκέα* for *ὠκεῖα quick*, *βαθείης* and *βαθέης*, *βαθεῖαν* and *βαθέην deep*. In *θῆλυς female*, *ἡδύς pleasant*, *πουλύς* (for *πολύς*) *much*, *many*, he sometimes uses the masc. form as fem.: so, also, in adj's in *εις*. In the acc. sing. he has *εὐρέα* for *εὐρύν wide*.

670. **Feminine Adjectives** of unusual formation, found in Hm.: *χαλκοβάρεια heavy with brass* (masc. *χαλκοβαρής*), *ἠριγένεια early-born* (*ἠριγενής* not in Hm.); also (only plural) *θαμειαί crowded*, *ταρφειαί frequent* (masc. *θαμέες*, *ταρφέες*). Not formed from the stem of the masc. are: *θοῦρις* (*δ*) *impetuous* (m. *θοῦρο-ς*), *πίειρα fat*, *rich* (m. *πίων*), *πρέσβα* and *πρέσβειρα honored* (m. *πρέσβυ-ς*, 112 w), *πρόφρασσα* (for *προφραδια* fr. *φράζω*) *favorable* (m. *πρόφρων* fr. *φρήν*). Adj's only used in the fem. are: *πότνια* (in voc. also *πότνᾰ*) *revered*, *λάχεια* (perhaps *ἐλάχεια*) *small*, *εὐπατέρεια of noble father*, *ὀβριμοπάτρη of mighty father*, *ἀντιάνειρα match for men*, *βωτιάνειρα nourishing men*, *κυδιάνειρα making men glorious*, *πουλυβότειρα much-nourishing*, *ἰοχέαιρα arrow-showering*, *ἱπποδάσεια thick with horse-hair*, *καλλιγύναικα* a. s. *rich in fair women;* fem. *θάλεια rich* has a neut. pl. *θάλεα*.

671. **Irregular Adjectives.** For *πολύς much*, *many*, Hm. and Hd. have *πολλός*, *ή*, *όν*, reg. like *ἀγαθός* (also neut. *πολλόν* for *πολύ* as adverb). But Hm. has also the common forms *πολύς*, *πολύ*, *πολύν*, as well as *πουλύς*, *πουλύ*, *πουλύν* (607): further, from stem *πολυ* he makes *πολέος*, *πολέες*, *πολέων*, *πολέ*(*ε*)*σσι* or *πολέσι*, *πολέας*. — Hm. *ἐρίηρο-ς trusty* (only nom. and acc.) makes pl. *ἐρίηρ-ες*, *-ας*.

672. **Comparison of Adjectives.** The poets sometimes have ώτερος, ώτατος, after a *long* syllable: Hm. ὀϊζυρώτερος *more wretched.* — In Hm. *ἰθύς *straight* makes ἰθύντατα; φαεινός *shining*, φαεινότερος, but φαάντατος (cf. 726); ἄχαρις *unpleasing*, ἀχαρίστερος (for αχαριτ-τερος). — a. The force of τερος is nearly lost in θηλύτερος *feminine*, ἀγρότερος *wild* (living in the country), ὀρέστερος *living in the mountains*, θεώτερος *belonging to the gods*, δεξιτερός Lat. dexter, which differ little from θῆλυς, ἄγριος, ὄρειος, θεῖος, δεξιός.

673. **Comparison by ιων and ιστος** is more common in poetry than in prose: thus (the starred forms are not in Hm.) βαθύς *deep*, *βαθίων, βάθιστος; βραδύς *slow*, βράσσων (f. *βραδίων), βάρδιστος (f. *βράδιστος); βραχύς *short*, *βράχιστος; γλυκύς *sweet*, γλυκίων; plur. ἐλεγχέες *infamous*, ἐλέγχιστος; κυδρός *glorious*, *κυδίων, κύδιστος; μᾱκρός *long*, μάσσων, μήκιστος; οἰκτρός *pitiable*, οἴκτιστος; παχύς *thick*, πάσσων (f. *παχίων), πάχιστος; φίλος *dear*, φιλίων, *φίλιστος; ὠκύς *quick*, ὤκιστος. The ι of ιων is short in Epic and Doric poetry.

674. **Irregular Comparison** (130). Forms peculiar to the dialects: — a. ἀγαθός: Hm. comp. ἀρείων, λωΐων, λωΐτερος; sup. κάρτιστος = κράτιστος; also φέρτερος, φέρτατος and φέριστος. Poet. (not in Hm.) βέλτερος, βέλτατος. Hd. has κρέσσων for κρείσσων (as μέζων for μείζων *greater*, 609). — b. κακός: Hm. has comp. κακώτερος; χερείων, χερειότερος, χειρότερος; also the defective d. s. χέρηϊ, a. s. χέρηα, n. p. χέρηες, neut. χέρηα or χέρεια. Hd. ἕσσων for ἥσσων (609); Hm. ἥκιστος. — c. ὀλίγος: Hm. ὀλίζων. — d. πολύς: Hm. πλέες, πλέας, for πλέονες, ας. Hd. contracts εο to ευ in πλεῦν, πλεῦνες, etc. — e. ῥᾴδιος, Hm. ῥηΐδιος (also in Hd.); adv. ῥηϊδίως, often ῥεῖα, ῥέα: comp. and sup. ῥηΐτερος, ῥηΐτατος and ῥήϊστος. — f. κερδαλέος *gainful, artful* (κέρδος *gain*): Hm. κερδίων, κέρδιστος. — g. κηδεῖος poet. *dear* (κῆδος *care*): Hm. κήδιστος. — h. ῥιγηλός Hes. *chilling* (ῥῖγος *cold*): Hm. ῥιγίων, ῥίγιστος, *more, most dreadful.* — i. ὑψηλός *high* (ὕψος *height*): poet. (not in Hm.) ὑψίων, ὕψιστος.

675. **Defective Comparison.** Hm. sometimes forms a comp. or sup. from a SUBSTANTIVE: βασιλεύτερος, τατος (fr. βασιλεύς *king*), κουρότερος (fr. κοῦρος *youth*), κύντερος (fr. κύων *dog*). — Other defectives in Hm. are, ὁπλότερος *younger*, ὁπλότατος; ἀφάρτερος (ἄφαρ *forthwith*); — and several expressing PLACE: ὑπέρτερος (ὑπέρ *above*), ὑπέρτατος or ὕπατος; ἐνέρτερος (trag. νέρτερος, cf. ἔνεροι inferi, ἔνερ-θεν *below*); παροίτερος (πάροι-θεν *before*); ὀπίστατος (ὄπισ-θεν *behind*); ἐπασσύτερος (ἆσσον *nearer*); μυχοίτατος (ἐν μυχῷ *in a recess*); νέατος *last* in place (νέος *new*). — The ending seen in ὕπ-ατος, νέ-ατος, appears also in μέσσατος (μέσος *middle*, 619), and πύματος *last.* Hm. has ὑστάτιος = ὕστατος *last*, and in the same sense δεύτατος (δεύτερος *second*). — A strengthened sup. is Hm. πρώτιστος = πάμπρωτος *first of all.*

676. **Adverbs from Adjectives.** The formation seen in τάχα (132 c) appears in Hm. κάρτα *mightily* (fr. κρατύς), λίγα *shrilly* (λιγύς), σάφα *clearly* (σαφής), ὦκα *quickly* (ὠκύς). — For εὖ *well* before two consonants or a double cons., Hm. has ἐΰ: ἐῢ γνοίην, ἐΰζωνος; but not always before a mute and liquid: ἐΰπλεκτος or εὔπλεκτος. It comes from the defective adj. ἐΰς or ἠΰς, a. s. ἐΰν or ἠΰν, also g. s. ἑῆος, and g. p. ἐάων neut.

677. **Comparison of Adverbs.** Hm. ἑκάς *far*, ἑκαστέρω, τάτω; τῆλε or τηλοῦ *far off*, τηλοτάτω; προ-τέρω *further*, but πρότερον (132 b) *earlier;* ἄγχι or ἀγχοῦ *near*, ἆσσον (for αγχιον, 36 a) also ἀσσοτέρω, ἄγχιστα (ἀγχοτάτω Hd.).

678. PRONOUNS. **Personal.** Hm. has the following forms: those of the third person are *often* (459 b) reflexive. Forms not in ( ) belong also to Hd.

S. N.	ἐγώ (ἐγών)	σύ (τύνη)	
G.	ἐμέο, ἐμεῦ, μεῦ	σέο, σεῦ (r. τεοῖο)	(ἕο) εὗ
	(ἐμεῖο, ἐμέθεν)	(σεῖο, σέθεν)	(εἷο, ἕθεν)
D.	ἐμοί, μοί	σοί, τοί (τεΐν)	οἷ (ἑοῖ)
A.	ἐμέ, μέ	σέ	ἕ (ἑέ), μίν
Dual	(νῶϊ, νώ)	(σφῶϊ, σφώ)	(σφωέ)
	(νῶϊν)	(σφῶϊν, σφῷν)	(σφωΐν)
P. N.	ἡμεῖς (ἄμμες)	ὑμεῖς (ὔμμες)	
G.	ἡμέων (ἡμείων)	ὑμέων (ὑμείων)	σφέων (σφείων)
D.	ἡμῖν (ἄμμι)	ὑμῖν (ὔμμι)	σφίσι, σφί
A.	ἡμέας (ἄμμε)	ὑμέας (ὔμμε)	σφέας (σφεῖας), σφέ

a. For enclitics, see 635; for ν movable, 629; for ἑοῖ, ἑέ, 603 a. The forms σοί and τοί differ in use as ἐμοί and μοί (133 c). For μίν the Dor. and Trag. have νίν: both are used in all genders, and νίν is sometimes plural. Hm. has also ἧμας and σφᾶς, each once. In Hd. σφέ is found as acc. sing. (so too in Trag.); σφίσι (not σφί) is reflexive; he has also n. p. σφεῖς and neut. σφέα: the forms ἡμέες, ὑμέες, σφέες are incorrect.

679. **Reflexive.** Hm. has only *uncompounded* forms even in the sing.: ἐμὲ αὐτόν, οἷ αὐτῷ, not ἐμαυτόν, ἑαυτῷ. For αυ, Hd. has ωυ (601) with ε always before it: ἐμεωυτοῦ, σεωυτόν, ἑωυτῇ, ἑωυτοῖσι, etc.

680. **Possessive.** Hm. has the Attic forms; but also ἑός = ὅς (sometimes used for reflexive *my*, *thy*), τεός (Doric) *thy*; ʽἀμός *our*, ʽὑμός *your*, σφός *their*; also νωΐτερος, σφωΐτερος, *belonging to us* (*you*) *two*.

681. **Demonstrative.** In Hm. the article is *usually* a demonstrative, and has the peculiar forms: g. s. τοῖο, g. d. d. τοῖιν, n. p. τοί, ταί, g. fem. τάων, d. τοῖσι, τῇσι or τῇς. For τοῖσδε he has τοῖσδε(σ)σι. When used as demonstrative, ὁ, ἡ, οἱ, αἱ are by some written with an accent, ὅ, ἥ, οἵ, αἵ. — Hd. has d. p. τοῖσι, τῇσι; τοισίδε, τῃσίδε. — For ἐκεῖνος, the poets have κεῖνος, with corresponding adverbs of place κεῖθι (= ἐκεῖθι), κεῖθεν, κεῖσε.

682. **Relative.** Hm. has also ὅ for ὅς, ὅου for οὗ, ἕης for ἧς: the nom. sing. he sometimes uses as demonstrative. — Hd. has ὅς, ἥ, οἵ, αἵ; but for all other forms of the relative he uses the article τό, τοῦ, τῆς, etc., except after certain prepositions: παρ᾽ ᾧ, ἐξ οὗ. The use of the article (*τ-forms*) for the relative is often found in Hm., and sometimes even in Trag.

683. **Interrogative and Indefinite.** Ionic are g. s. τέο, τεῦ, d. τέῳ, g. p. τέων, (d. τέοισι Hd.) from τίς and τὶς; so ὅτευ, ὅτεῳ, ὅτεων, ὁτέοισι, from ὅστις; also ἅσσα for ἅτινα (but Hm. ἄσσα for τινά). Peculiar to Hm. are n. s. ὅτις, a. s. ὅτινα (also n. p. neut.), a. p. ὅτινας; and forms with ττ (619), ὅ ττι, ὅττεο, ὅττευ. — a. Mostly comic is δεῖνα *so and so*, g. δεῖνος, d. δεῖνι, a. δεῖνα, n. p. δεῖνες, g. δείνων, a. δεῖνας: it is of all genders, and is sometimes indeclinable.

684. **Correlative Pronouns and Adverbs.** In Hm. τόσος, τοῖος, τηλίκος are in common use. He often has σσ (619) in pronouns of quantity, as τόσσος, ὅσσος (once δοσσάτιος); and ππ in the indef. relatives, as ὁπποῖος, ὅππως. He uses πόθι = ποῦ, ποθί = πού, ὁππόθι = ὅπου, ὅθι (for οὗ), τόθι *there*; πόσε, ὁππόσε (for ποῖ, ὅποι); ἦμος, τῆμος, = ὅτε, τότε; ἧχι = ἧ, both only in *local* sense; and ὥς (common, rarely τώς) = οὕτως. He often uses att. ἕως *as long as*, τέως *so long* (sometimes to be sounded ἧος, τῆος, 14 b), sometimes written εἵως, τείως; also, in the same sense, ὄφρα, τόφρα.

a. Hd. has κ for π: κόσος, κότερος, ὁκοῖος, κοῦ, κοτέ, ὅκως, etc. For ἐνθαῦτα, ἐνθεῦτεν, see 602 a.

685. NUMERALS. Hm. has — for 1, a peculiar fem. ἴα, ἰῆς, ἰῇ, ἴαν, with dat. masc. ἰῷ: for 2, δύο and δύω, both indeclinable; also δοιοί, αί, ά, declined in dual and plural: 4, τέσσαρες and (rare) πίσυρες: 12, δώδεκα and δυώδεκα, δυοκαίδεκα: 20, εἴκοσι and ἐείκοσι: 30, τριήκοντα: 80, ὀγδώκοντα: 90, ἐνενήκοντα and ἐννήκοντα: 200, 300, 500, διηκόσιοι, τριηκόσιοι, πεντηκόσιοι: 9,000, 10,000, ἐννεάχῑλοι, δεκάχῑλοι: μύριοι 10,000 is unknown to Hm. He has, for 3d, τρίτατος: 4th, τέτρατος: 7th, ἑβδόματος: 8th, ὀγδόατος: 9th, εἴνατος: 12th, δυωδέκατος: 20th, ἐεικοστός; together with the Attic form of each. Adverbs, δίχα and διχθά, τρίχα and τριχθά, τετραχθά; also τριπλῇ, τετραπλῇ.

686. Hd. has — for 2, δύο, δυοῖν (?), with plur. δυῶν, δυοῖσι; also δύο indecl.: 4, τέσσερες (so 14, τεσσερεσκαίδεκα indecl., and 40, τεσσεράκοντα); further, δυώδεκα (δυωδέκατος), τριήκοντα (τριηκοστός), ὀγδώκοντα, διηκόσιοι (διηκοσιοστός), τριηκόσιοι; for ἔνατος he has εἴνατος, and so εἰνακόσιοι, εἰνακισχίλιοι. Add διξός, τριξός, for δισσός, τρισσός; διπλήσιος, τριπλήσιος, etc., for -πλάσιος.

687. VERB-ELEMENTS. In Hm., the **Augment**, both syllabic and temporal, is often OMITTED: λύε, ἔλαυνε, ἔχε, for ἔλυε, ἤλαυνε, εἶχε. So also in lyric poets, and the lyric parts of tragic poetry; but seldom, if ever, in the tragic dialogue. — In Hd. the temporal augment is often omitted; the syllabic, only in the pluperfect.

688. In Hm., initial λ is sometimes DOUBLED after the augment (619): ἐ-λλίσσετο (λίσσομαι *to pray*). Similarly, μ is doubled in ἔ-μμαθε *learned*, ν in ἔ-ννεον *were swimming*, σ in the verbs σεύω *to drive* and σείω *to shake*, and δ in the stem δει: ἔ-δδεισε *feared*. — η for ε, in βούλομαι etc. (198 a), is confined to Attic prose.

689. The pluperfect receives a temporal augment (contrary to 200) in Hm. ἠλήλατο = ἐλήλατο fr. ἐλαύνω (ελα) *to drive*, ἠρήρειστο fr. ἐρείδ-ω *to prop*, ὠρώρει = ὀρώρει fr. ὄρ-νυμι *to rouse*.

690. To verbs beginning with a vowel which have ε as augment, add Hm. εἴλω (ελ) *to press*, ἐρύ-ω *to draw*. He has ἐῳνοχόει fr. οἰνοχοέω *to pour wine*, ἥνδανον and ἑήνδανον fr. ἁνδάνω *to please*. — In Hd., ἄγνυμι, ἕλκω, ἕπομαι, ἔχω, are augmented as in Attic; ἁνδάνω has ἥνδανον (ἑάνδανον?), 2 aor. ἕαδον: the rest usually (perhaps always) reject ε, and take either the temporal augment (so ἁλίσκομαι, ὁράω) or none at all (so ἀνοίγω, ἐάω, ἐργάζομαι, ὠθέω, ὠνέομαι).

691. **The Reduplication** is regularly retained in Hm.; yet we find δέχαται (for δεδέχαται, perf. 3 pl. of δέχομαι *to receive*); εἷμαι, ἕσται (orig. Fεσμαι, Fεσται, fr. ἕννυμι *to clothe*); ἔρχαται, ἔρχατο or ἐέρχατο (fr. ἔργω or ἐέργω *to shut*): — cf. perf. οἶδα in all dialects. In 2 pf. ἄνωγα, α is not made long. So in Hd. an initial vowel in some words remains short in the perfect.

692. Hm. has ῥε-ρυπωμένος *soiled* (for ἐῤῥυπ.); but on the other hand, ἔ-μμορε fr. μείρομαι *to share*, ἔσσυμαι fr. σεύω *to drive* (cf. 688). In δεί-δοικα δεί-δια, *fear* (737 g), δεί-δεγμαι *greet* (740 cz), the redupl. is irregularly lengthened. — After the Attic reduplication, Hm. sometimes retains the short vowel: ἀλ-άλημαι *wander* fr. ἀλάομαι. Hd. has irreg. ἀρ-αίρηκα fr. αἱρέω *to take*. — Like ἔοικα, ἐῴκειν (208), are Hm. ἔολπα *hope*, ἐώλπειν, fr. ἔλπω *to cause to hope*; ἔοργα, ἐώργειν, fr. ἔρδω (εργ) *to work, do*. For εἴωθα *am wont*, Hm. has also (Hd. only) ἔ-ωθα (orig. ε-σFωθα, 300 fn).

693. When the **Stem is lengthened,** ă always becomes η in Ionic (605: yet not so in forms of ἐά-ω *to permit* and stem πα *to get*); — in Doric it always becomes ā.

694. Among the **Changes of Stem,** there is one chiefly epic, which forms verbs of the fifth class: — Certain stems, which in other forms show a final α, assume να instead of it in the present. This is attended in most instances by a change of vowel and by inflection according to the μι-form. Thus σκίδ-νη-μι (σκεδα) *to scatter*, att. σκεδά-ννυ-μι. — a. Some verbs of the fifth class are formed in αίνω, είνω (for αν-ι-ω, εν-ι-ω, 229): ἐριδ-αίνω *to contend*, ἀλε-είνω *to avoid*; — and in ανά-ω: ἰσχ-ανά-ω *to hold*.

695. **Passive-Sign.** For ε lengthened in the subjunctive, see 727.

696. **Tense-Sign.** In Hm., σ is often doubled after a short vowel: ἀνύσσω for ἀνῠσω fut. of ἀνύω *to achieve*, ἐγέλασσα for ἐγέλἄσα aor. of γελάω *to laugh*. — Some liquid verbs have σ as tense-sign: Hm. ὄρσω, ὦρσα (ὄρνυμι *to rouse*), ἔκυρσα (κύρω *to hit on*), ἔκερσα (κείρω *to shear*), ἔκελσα *landed*; which are found also in Attic poetry. — Hm. ὤφελλα (aor. of ὀφέλ-λω *to increase*) is for ωφελ-σα by assimilation of σ.

697. **Mode-Signs.** In the subjunctive, Hm. often has ο, ε (instead of ω, η; but the sing. and 3 plur. of the active voice — and of the aor. pass. — have only ω, η). This is frequent in the first aorist system: as δείμομεν for δείμ-ωμεν (δέμω *to build*), ἐφάψεαι for (εφαψ-ηαι) ἐφάψῃ (ἐφάπτομαι *to touch upon*), — forms which are often liable to be confounded with the future indicative. It is frequent also in aorists of the μι-form (730) and in the 2 aor. pass. (727), with lengthening of the preceding vowel.

698. In Hm. ι of the opt. is sometimes absorbed by a preceding υ or ι (20): λελῦτο (i. e. λελῠ-ιτο, att. λελυμένα εἴη), δαινῦατο (i. e. δαινῠ-ι-ατο, att. δαινύοιντο) *would feast*, cf. 735 l.

699. **Connecting Vowels.** In the first aorist system, Hm. sometimes has ο, ε: ἷξον *they came* (ἵκω), ἐβήσετο *went* (βαίνω), ἐδύσετο *went under* (δύω); so in the impv. -βήσεο, δύσεο, ὄρσεο, ὄρσευ *rise* (ὄρνυμι), ἄξετε *lead* (ἄγω), οἶσε *bring* (φέρω), λέξεο *lie*.

700. In the pluperfect active, the Ionic has: 1 sing. εα (for ει-ν, cf. 47 b); 2 sing. εα-ς (for ει-ς); 3 sing. εε (for ει); 3 pl. only ε-σαν. But (except in ᾔδεε = ᾔδη *knew*) Hm. contracts εε (εεν) of the 3 sing. to ει or ειν. Thus πεποίθ-εα *I trusted*, ἐτεθήπ-εα-ς *thou wonderedst*, ἑστήκει(ν) *he stood*. The older Attic η in the plup. (255 a) is a contraction of εα, εε.

701. For εῖ-ν in the 2 aor. inf. act. Hm. often has έει-ν: ἰδ-έει-ν *to see*.

702. **Endings of the Indicative.** The Doric has the earlier forms, τι for σι, ντι for (ν)σι, μες for μεν, — τᾶν for την, σθᾶν for σθην, μᾶν for μην (606). Thus τίθητι, λύοντι, λύσωντι, λελύκαντι, λύσομες, ἐλυόμᾶν, ἐλελύσθᾶν, for τίθησι, λύουσι, λύσωσι, λελύκᾶσι, λύσομεν, ἐλυόμην, ἐλελύσθην.

703. Hm. sometimes has τον for την and σθον for σθην. He often has ν for σαν in the aor. pass. and in μι-forms: λύθε-ν (orig. ελυθε-ντ) for ἐλύθη-σαν, ἔστα-ν (orig. εστα-ντ) for ἔστη-σαν.

704. The poets often have μεσθα for μεθα: λυό-μεσθα for λυό-μεθα.

705. The Ionic often has αται, ατο, for νται, ντο; chiefly in the pf. plup. mid., but also in the pr. impf. of μι-forms: Hm. βεβλή-αται (βάλλω *to throw*), κεί-ατο (κεῖμαι *to lie*). In Hd., a preceding α or η becomes ε (609): οἰκέ-αται (for ᾠκη-νται, οἰκέω *to inhabit*), ἐδυνέ-ατο (for ἐδύνα-ντο, δύναμαι *to be able*). After connecting vowels, αται, ατο are not used: such forms as κηδ-έ-αται (for κήδ-ο-νται *they care*), ἐγεν-έ-ατο (for ἐγέν-ο-ντο *they became*), in most editions of Hd., are prob. incorrect.

706. **Endings of the other Modes.** In the *opt.*, Hm. and Hd. always have ατο for ντο: γενοί-ατο for γένοι-ντο; though in the subj. they always have νται: γένω-νται. In the subj. 2 sing., Hm. often has σθα for ς: ἐθέλησθα (ἐθέλω *to wish*); rarely so in the opt.: κλαίοισθα (κλαίω *to weep*).

707. In the *impv.*, τωσαν, σθωσαν are unknown to Hm. and the Attic drama.

708. In the *infin.*, for ν or ναι Hm. often has μεναι or μεν, with accent always on the preceding syllable: πέμπειν or πεμπέμεναι or πεμπέμεν *to send.* He never uses μεν after a long syllable or ναι after a short one: hence δαμήμεναι or δαμῆναι (never δαμημεν) aor. pass. *to be subdued*, ἑστᾰ́μεναι or ἑστᾰ́μεν (never ἑστᾰ́ναι) *to stand.* Yet ἰέναι occurs in Hm., as well as ἴμεναι, ἴμεν *to go.*

709. In the *participle* of the perf. act., Hm. sometimes lengthens οτ after a vowel to ωτ: τεθνηῶτος = τεθνηότος gen. of τεθνηώς *dead.*

710. **Endings Omitted or Altered.** Hm. often retains μι, σι in the subjunctive: ἐθέλω-μι, ἐθέλῃ-σι, for ἐθέλω, ἐθέλῃ, *may wish.*

711. In Hm., αι and ο (for σαι and σο) after a vowel usually remain *uncontracted:* hence forms like λύσε-αι for λύσῃ or λύσει, λύσῃ-αι for λύσῃ, ἐλύε-ο for ἐλύου, ἐλύσα-ο for ἐλύσω. He contracts ε-αι to ει only in ὄψει *wilt see.* Hd. contracts η-αι to ῃ and sometimes ε-ο to ευ: subj. 2 sg. βούλῃ, impv. βούλε-ο or βούλευ *wish.* — Hm. sometimes drops σ of σαι and σο in the pf. plup.: μέμνη-αι *rememberest*, also contracted μέμνῃ. So in Hd., impv. μέμνε-ο, with ε for η (609).

712. **Accent.** Hm. has some cases of recessive accent in the infin. of the 2 aor. mid. and the infin. and part. of the perf. mid. (248 a, b): ἀγέρεσθαι (ἀγείρω *to gather*), ἔρεσθαι (εἴρομαι *to ask*), ἔχθεσθαι (ἐχθάνομαι *to be odious*), ἔγρεσθαι (ἐγείρω *to wake*); ἀλάλησθαι, ἀλαλήμενος (ἀλάομαι *to wander*), ἀκάχησθαι, ἀκαχήμενος (ἄχνυμαι *to sorrow*), ἐσσύμενος (σεύω *to drive*).

TENSE-SYSTEMS. **Present System of Contract Verbs.**

In Homer — 713. Verbs in αω are commonly contracted: but when α in the stem is followed by a long syllable, the contract vowel ω, ᾱ is often changed (by Epic duplication) to οω, ᾰᾱ, or (after a long syllable, 613) to ωω, ᾱᾱ. Thus

ὁρόω,	fr. ὁράω,	ὁρῶ *to see*;	ὁρᾰ́ασθε,	fr. ὁράεσθε,	ὁρᾶσθε;
ὁρόωσι,	" ὁράουσι,	ὁρῶσι;	μενοινώω,	" μενοινάω,	μενοινῶ *to long*;
ὁρόωντα,	" ὁράοντα,	ὁρῶντα;	ἡβώωσα,	" ἡβάουσα,	ἡβῶσα *b'g young*;
ὁρόῳμι,	" ὁράοιμι,	ὁρῷμι;	μνᾰ́ασθαι,	" μνάεσθαι,	μνᾶσθαι *to woo*;
ὁρᾰ́ᾳ,	" ὁράει,	ὁρᾷ;	(the syll. before μνα is long, 49 b.)		

The accent is the same as in the uncontracted form. ωω becomes ωο when the latter syllable will not be made short by it: thus ἡβώοντες, ἡβώοιμι. —

a. Irreg. are μνωόμενος (μναόμενος), γελώοντες (γελάοντες *laughing*), ναιετάωσα (ναιετάουσα *inhabited*), χρεώμενος (χραόμενος *using*), ὅρηαι (ὁρά-εαι *seest*), μενοινήῃσι (μενοινά-ῃ *may long*). ἐάω *to permit* has only the duplication of α, but often lengthens ε before ω to ει: ἐάᾳς, εἰῶσι.

b. αο in the impf. act. is sometimes changed to εο: ἤντεον (ἀντάω *to encounter*). Before την of the 3 dual, αε, εε are sometimes contracted to η: προσαυδήτην (προσαυδάω *to address*), ἀπειλήτην (ἀπειλέω *to threaten*). So, too, before μεναι in the infin.: πεινήμεναι (πεινάω *to hunger*), φορήμεναι and more irreg. φορῆναι (φορέω *to bear*).

714. Verbs in εω are commonly uncontracted, but sometimes εε, εει go into ει; εο, εου, into ευ (615): τελέει, τελέουσι, τελέεται, τελεόμενος, or

τελεῖ, τελεῦσι, τελεῖται, τελεύμενος. In the 2 sing. mid., *έ-ε-αι, έ-ε-ο* may become *εῖαι, εῖο* (18 d), or *έαι, έο* (24): *μυθεῖαι* or *μυθέαι* (for *μυθέ-ε-αι sayest*). Final *ε* of the stem is sometimes lengthened to *ει* (607): *ἐτελείετο* (from *τελέω to complete*).

715. Verbs in *οω* are contracted as in Attic. But one *ο* in *ο-ο* (*ο-ου, ο-οι*) is sometimes changed to *ω*: *ἀρόωσι* (for *ἀρό-ουσι plough*), *δηϊόῳεν* (for *δηϊό-οιεν might slay*), *ὑπνώοντας* (for *ὑπνό-οντας sleeping*).

In Herodotus — 716. Verbs in *αω* change *α* to *ε* before *ο, ου, ω*: *τιμέ-ονται, τιμε-όμενος, τιμέ-ουσι, τιμέ-ω, τιμε-ώμεθα*; but *ε-ω*, used for *α-ο, α-ου*, is of doubtful correctness. — With all other vowels — including *οι* in the opt., and *ου* (from *ε-ο*) in the 2 sing. — *α* is contracted as in Attic: *τιμῴην*, (*ἐ*)*τιμῶ, τιμᾷ, τιμᾶσθε*; but never into *η*; *χρᾶσθαι* (not *χρῆσθαι*) *to use*.

717. Verbs in *εω* are usually uncontracted. But sometimes *εο, εου* go into *ευ*: *ποιεῦμεν, ποιεῦσι* (*ποιέω to do*); so, even when *ε* is for *α* (see 716): *ἀνιεῦνται* (*ἀνιάω to vex*). Frequent are *δεῖ it needs*, inf. *δεῖν*. Forms like *φιλέαι* (?), *φιλέο* (*φιλεῦ*), *ἐφιλέο*, are used for *φιλέ-ε-αι*, (*ἐ*)*φιλέ-ε-ο*.

718. Verbs in *οω* are contracted as in Attic, but sometimes have *ευ* for *ου*; *δικαιῶ* (for *ο-ω*) *to deem just, δικαιοῖ, δικαιοῦτε, δικαιεῦσι.*

For Doric contractions, see 615–16.

719. **Future System.** The fut. in *έω* (chiefly from liquid verbs) and in *άω* (see 252 d, e) is inflected like the present in *έω* and *άω* (713–17). — Hm. makes the fut. without tense-sign in *βείομαι* or *βέομαι* (25 a) *shall live* connected with *βιόω*, *δήω shall find* conn. with 2 aor. pass. *ἐ-δά-ην learned*, *κείω* or *κέω* (25 a) *shall lie* from *κεῖμαι*. He omits *σ* after *ῠ* in the fut. of *ἐρύ-ω to draw, ἐξ-ανύ-ω to despatch, τανύ-ω to stretch.*

720. **First Aorist System.** Hm. makes the 1 aor. without tense-sign in *ἔχευα* = *ἔχεα* (25) from *χέω to pour*, *ἔκηα* (less correctly written *ἔκεια*) for att. *ἔκαυσα* fr. *καίω to burn*, *ἔσσευα* fr. *σεύω to drive*, *ἠλευάμην* and *ἠλεάμην* fr. *ἀλεύομαι, ἀλέομαι* (25) *to avoid.*

721. **Second Aorist System.** Hm. has in the 2 aor.: — a. Stems which suffer transposition, usually with *interchange* of vowel: *ἔδρακον* (*δέρκ-ομαι to see*), *ἔπραθον* (*πέρθ-ω to destroy*). — b. Stems reduplicated: *ἐ-πέ-φραδ-ον* (*φράζω to tell*), *πέπιθ-ον* (*πείθω to persuade*), *τεταρπ-όμην* (*τέρπω to delight*), *πεφιδ-όμην* (*φείδομαι to spare*), etc.; *ἤραρ-ον* (st. *αρ*, pr. *ἀραρίσκω to fit*), *ὤρορ-ον* (*ὄρ-νυμι to rouse*). — c. Stems syncopated: *ἐγρ-όμην awoke* (*ἐγείρω*, st. *εγερ*), *ἀγρ-όμενοι assembled* (inf. *ἀγέρ-εσθαι*, fr. *ἀγείρω*), *ἐ-πλ-όμην* (*πέλ-ομαι to be*). — d. Stems reduplicated and syncopated: *ἐ-κεκλ-όμην* (*κέλ-ομαι to command*), *ἄλαλκ-ον* (st. *αλεκ*, pr. *ἀλέξω to ward off*). Not used in pres. are *πέφν-ον* (st. *φεν*) *killed*, *ἔ-τετμ-ον* (st. *τεμ*) *found*, *τεταγ-ών* (st. *ταγ*) *taking hold of*. — e. Stems which repeat the final consonant with connective *α*: *ἠρύκ-ακ-ον* (*ἐρύκ-ω to hold back*), *ἠνίπ-απ-ον* (also *ἐνένιπ-ον*, fr. *ἐνίπ-τω to chide*).

722. **First Perfect System.** In Hm. only vowel-stems (or such as become so by transposition) form a first perfect; and even these often have a second perfect form: *πεφύ-ᾱσι* (att. *πεφύκ-ασι, φύ-ω to make grow*), *κεκμη-ώς* (att. *κεκμηκ-ώς, κάμ-νω to be weary*).

723. **Second Perfect System.** In Hm., the fem. part. sometimes has *ᾰ*, when other forms of the 2 perf. lengthen it to *η* (257 b, c): as *τεθᾰλ-υῖα* (*τέθηλ-α bloom*, 2 pf. of *θάλ-λω*). — The aspiration of a smooth or middle mute in the 2 pf. is unknown to Hm.

724. In Hm. some forms of *ἄνωγα order, γέγωνα cry, μέμηκα bleat*, have the inflection of the pr. impf.: *ἐμέμηκ-ον were bleating, γέγων-ε* (= *ἐγεγώ-*

νει) *he cried* (but pf. γέγωνε *cries*), ἀνώγ-ει (= ἄνωγε) *orders*, ἄνωγ-ον (= ἠνώγεα) *I ordered*, ἄνωγ-ε (= ἠνώγει, ἀνώγει) *he ordered*, ἤνωγ-ον or ἄνωγ-ον *they ordered;* in γεγώνευν (615) *they cried*, γεγωνεῖν *to cry*, the stem is γεγωνε (217): cf. ἠνώγε-ον Il. η 394?

725. **Perfect Middle System.** The Ionic endings αται, ατο of the 3 pl. (705) are seen in Hm. τετεύχ-αται, ατο (sing. τέτυγμαι, pr. τεύχω *to make*), ἐρηρέδ-αται, ατο (sing. ἐρήρεισμαι, pr. ἐρείδ-ω *to prop*) — the vowel-change in each being necessary for the verse — and, with inserted δ, ἀκ-ηχέ-δ-αται (part. ἀκ-ηχέ-μενος *pained*), ἐλ-ηλέ-δ-ατο (for ελ-ηλα-δ-ατο, ἐλαύνω *to drive*). But in ἐῤῥάδ-αται, ατο (aor. impv. ῥάσσατε *sprinkle*) δ belongs to the stem (ῥαδ). So in Hd. ἐσκευάδ-αται, ατο (σκευάζω *to furnish*) and like forms from verbs in ζω. The mutes π, β, κ, γ, are aspirated before αται, ατο (261 a); but Hd. has ἀπ-ίκ-αται (ατο), att. ἀφιγμένοι εἰσί (ἦσαν) *have* (*had*) *come.*

726. **Passive Systems.** Hm. adds ν before θ to some vowel-stems: ἱδρύ-ν-θην (ἱδρύ-ω *to seat*), ἀμ-πνύ-ν-θην *revived* (st. πνυ, πνέω *to breathe*). In φαάνθην (φαείνω *to shine*, = φαίνω) φαεν becomes φααν (cf. 713). — The 1 fut. pass. is not found in Hm.; the 2 fut. only in δαήσομαι (2 aor. p. ἐδάην *learned*), μιγήσομαι (μίγνυμι *to mix*): generally, the future middle is used instead.

727. In the aor. subj., Hd. contracts only εη and εῃ: λυθέω, λυθῇς, λυθῇ, etc. — In the 2 aor. subj., Hm. often lengthens the passive-sign ε to ει (in the 3 sing., also to η): δαμ-εί-ετε (for έ-ητε, ἦτε, 697) fr. δάμ-νημι to *overcome*, τραπ-εί-ομεν (for έ-ωμεν, ὦμεν) fr. τέρπ-ω *to delight*, φαν-ή-ῃ (for φαν-έ-ῃ, φανῇ) fr. φαίνω.

728. MI-FORM. **Endings.** As to ν for σαν, see 703; αται, ατο, for νται, ντο, see 705; μεναι, μεν, for ναι, see 708. Hm. sometimes retains θι in the pres. impv.: δίδωθι (or δίδου) *give*, ὄμνυθι *swear.*

729. **Connecting Vowels.** In the sing. of the pres. act., Hm. sometimes has a conn. vowel: διδοῖς (cf. δηλοῖς for δηλό-ει-ς) and διδοῖσθα (267 i) for δίδως, διδοῖ (and δίδωσι), τιθεῖ (and τίθησι), ἵεις (with irreg. accent) for ἵης, ἵει (and ἵησι). In Hd. ἵει, τιθεῖς, τιθεῖ, διδοῖς, διδοῖ, ἱστᾷ are perhaps always used in place of the Attic forms. Hd. has also impf. ἵστα (fr. ἱστα-ε) for ἵστη. — a. In the 3 plur. of the pres. act., Hm. and (probably) Hd. always have τιθεῖσι, διδοῦσι, ῥηγνῦσι, etc., without α, but with peculiar accent: but two presents insert α, ἔᾱσι (or εἰσί) *they are*, ἴᾱσι *they go*. The forms ἱστέ-ασι, ἑστέ-ασι (in Hd.) for ἱστᾶσι, ἑστᾶσι, are doubtful. — b. The opt. has a conn. vowel ο in Hm. μαρνοίμεθα (where the stem-vowel α gives place to ο) fr. μάρναμαι *to fight*, and Hd. θεοίμην (for θείμην) fr. τίθημι.

730. **Contraction.** In Hm. the subj. of the 2 aor. act. often remains uncontracted. The stem-vowel is then usually lengthened, and the mode-vowel shortened (cf. 727): στή-ετον for (στα-ητον) στῆτον, θεί-ῃς or θή-ῃς for (θε-ῃς) θῇς, δώ-ῃσι for (δο-ῃ) δῷ. Similarly θεί-ομαι (for θε-ωμαι) θῶμαι in the 2 aor. mid. η, lengthened from α, sometimes changes to ει: στεί-ομεν (instead of στη-ομεν) for στῶμεν.

a. In Hd., only αω and εω of the subj. remain uncontracted: αω he changes to εω: στέ-ωμεν for (στα-ωμεν) στῶμεν, — a change found also in Homer.

731. **Lengthening.** The stem-vowel is sometimes made long in Hm., where it would not be so in Attic (cf. 270): thus in pr. inf. τιθήμεναι, διδοῦναι, ἀῆναι *to blow*, pr. ind. mid. δίζημαι *to seek*, part. τιθήμενος, 2 aor. mid. πλῆτο *approached.*

732. **Enumeration of μι-forms** (UN-ATTIC FORMS). Those not referred to other dialects or authors are to be understood as HOMERIC. The stems are arranged under each heading *in the order of their final letters*, the VOWEL-STEMS first, and then the CONSONANT-STEMS.

733. **Verbs in μι of the Eighth Class.** For dialectic μι-forms of ἵημι, τίθημι, δίδωμι, ἵστημι, see 728–31 : in impf. 1 sing., Hm. has ἵειν (for ἵην), Hd. ἐτίθε-α (for ἐτίθην) with irreg. conn. vowel α (47 b). Further, Hm. has βίβημι (βα), = βαίνω *go*, but only in pres. part. βιβάς.

734. **Verbs in μι of the First Class.**

a. αρα (ἀρά-ομαι *pray*): pr. inf. act. ἀρήμεναι (731).
b. ἔρα-μαι *love*, = ἐρά-ω 300 ep.
β. ἐπίστα-μαι *understand:* Hd. 2 sg. ἐξ-επίστε-αι (609).
c. ἱλα (ἱλά-σκομαι, 300 ge): pr. impv. act. ἵληθι (728) *be propitious.*
d. φημί (φα) *say:* pr. impf. mid., rare in Att., freq. in Hm. (but not pr. *indic.*)
e. χρή (χρα) *behoves:* Hd. has χρή, χρῆν, χρῆναι, but in comp. -χρᾷ, -έχρᾱ, [-χρᾶν.
f. ἄημι (αε) *blow:* st. always αη (731) before a single cons.
g. δι-ε (cf. 737 g): impf. ἐν-δίε-σαν *made flee*, mid. δίεμαι *flee.*
h. δίζημαι (διζε) *seek:* has η in all forms (731).
i. κιχ-ε (κιχ-άνω *come up to*): μι-forms in pr. impf. (but not in pr. *indic.*) stem always κιχη before a single consonant (cf. 270 b).
j. εἶμι (ι) *go:* Hm. pr. ind. 2 sg. εἶσθα; impf. ἤϊα (cf. 733) or -ἤϊον, 3 sg. ἤϊε or ἦε, 1 pl. ἤομεν, 3 pl. -ἤϊον, ἤϊσαν or -ἦσαν. Hm. has also impf. with *simple* st. ι: ἴε, ἴτην, ἴσαν. Hd. has impf. ἤϊα, 3 sg. ἤϊε, 3 pl. ἤϊσαν. Hm. opt. once ἰε-ίη; pr. inf., see 708: fu. εἴσομαι, ao. (ἐ)εισάμην.
k. κεῖ-μαι *lie:* Hm. ind. 3 pl. κείαται, ατο (705), or κέαται, ατο (25 a), also κέ-ο-νται; subj. κῆται; iterative (738) κέσκετο: fu. κείω, κέω (719). Hd. has κεε for κει, but only where ε might be conn. vowel: κέεται, κέεσθαι (but κεῖμαι, κείμενος): ind. 3 pl. κέαται, ἐκέατο.
l. ὄνο-μαι *censure*, ὄνοσαι, etc.: also 2 pl. οὔν-εσθε, ao. ὤν-ατο, fr. st. ον.
m. ἀνύ-ω *achieve:* impf. 3 sg. ἤνῠ-το.
n. ἐρύ-ομαι (ερῠ, ειρῠ 607) and ῥύ-ομαι (ῥῠ) *guard:* pr. 3 pl. εἰρύαται, impf. ἔρυσο, το, εἴρυτο, ντο, ατο, ῥύατο, inf. ἔρυσθαι, εἴρυσθαι, ῥῦσθαι.
o. στευ *stand to, undertake:* only στεῦται, στεῦτο.
p. τανύ-ω *extend:* pres. 3 sg. τάνῠ-ται.
q. ἔδ-ω Hm. = ἐσθίω *eat:* pr. inf. ἔδ-μεναι.
r. φέρ-ω *bear:* pr. impv. 2 pl. φέρ-τε.
s. εἰμί (εσ) *am:* Hm. pr. ind. 2 sg. ἐσσί, εἶς, 1 pl. εἰμέν, 3 pl. ἔᾱσι not encl.; impf. ἦα, ἔα, ἔον, 2 sg. ἔησθα, 3 sg. ἦεν, ἔην, ἤην, 3 pl. ἔσαν; iterative ἔσκον; subj. ἔω, -είω, 3 sg. ἔῃ, ἔῃσι, ἦσι, 3 pl. ἔωσι; opt. ἔοις, ἔοι; impv. ἔσ-σο; inf. ἔμμεναι or ἔμεν(αι); part. ἐών (εοντ). Fu. ἔσ(σ)ομαι, 3 sg. ἔσ(σ)εται, ἐσσεῖται (252 g). Hd. pr. ind. 2 sg. εἶς, 1 pl. εἰμέν; impf. ἔα, 2 sg. ἔας, 2 pl. ἔατε; iterative ἔσκον; subj. ἔω, ἔωσι; opt. once ἐν-έοι; part. ἐών.
Some of these forms have a conn. vowel; so ἔᾱσι for ε(σ)-α-(ν)σι, ἦα for η(σ)-α-(ν). ἔα, ἔσαν omit the augment; ἦεν is for η(σ)-ε-ν; ἔην, ἤην come from ἦν by doubling the E-sound; ἔον, for ε(σ)-ο-ν, has the reg. conn. vowel ο; so also opt. ἔοις, ἔοι. Iter. ἔσκον is for εσ-σκον (738); inf. ἔμμεναι, for εσ-μεναι; impv. ἔσ-σο has middle ending.
t. ἧμαι (ἡσ) *sit:* Hm. 3 pl. εἵαται, εἵατο (705) with irreg. change of η to ει, rarely ἕαται, ἕατο: Hd. always ἕαται, ἕατο (609).

735. **Second Aorists of the μι-form.**

a. ἄ-ω *sate:* 2 ao. *be sated*, subj. ἕωμεν (730 a), inf. ἄμεναι.
b. ἀπαυρά-ω *take away:* 2 ao. part. irreg. ἀπούρας.
c. βα (βαίνω *go*): 2 ao. 3 du. βάτην, 3 pl. ἔβαν, βάν, -βάσαν, subj. βείω (for βη-ω, 730), -βήῃ, βείομεν, inf. βήμεναι; impv. -βᾶ (f. βῆθι) trag.
d. βλα (βάλλω *throw*): 2 ao. 3 du. ξυμ-βλήτην *encountered*, inf. -βλήμεναι; mid. ἐβλήμην *was hit*, subj. βλήεται (730), opt. 2 sg. βλεῖο (f. βλη-ιο).
e. κτα (κτείνω *kill*): 2 ao. ἔκταν, subj. κτέωμεν (730 a), inf. κτάμεν(αι), part. -κτάς; mid. -έκτατο *was killed*, inf. κτάσθαι, part. κτάμενος.
f. οὐτά-ω *wound:* 2 ao. 3 sg. οὖτα, inf. οὐτάμεν(αι), mid. part. οὐτάμενος.
g. πλα (πίμπλημι *fill*): 2 ao. mid. ἐπλήμην *became full* (cf. h.).
h. πλα (πελάζω *bring near*): 2 ao. mid. ἐπλήμην *came near* (cf. g.).
i. πτα (cf. πτήσσω, st. πτα-κ, *crouch*): 2 ao. 3 du. κατα-πτήτην.
j. φθά-νω *anticipate:* 2 ao. 3 pl. φθάν, subj. φθῄη or φθῇσι (or παρ-φθαίῃσι, 607), φθέωμεν, φθέωσι (730 a), part. mid. φθάμενος.
k. κτι (cf. κτίζω *found*): 2 ao. part. ἐϋ-κτίμενος *well-founded*.
l. φθί-νω *perish:* 2 ao. ἐφθίμην, subj. φθίεται, φθιόμεσθα, opt. φθίμην, φθῖτο (698), impv. -φθίσθω, inf. φθίσθαι, part. φθίμενος.
m. ἁλ-ο (ἁλ-ίσκομαι *am taken*): 2 ao. subj. ἁλώω, ἁλώῃ, opt. ἁλῴη (731), inf. ἁλώμεναι. Augm. ε not used in Hm. and Hd.
n. πλώ-ω (ion. for πλέω *sail*): 2 ao. -έπλων, part. πλώς.
o. σαο (σώ-ζω *save*): 2 ao. σάω *he saved*, and *save thou*.
p. δύ-ω *pass under:* 2 ao. 3 pl. ἔδυν, opt. δύη (698), -δῦμεν, iter. δύσκον.
q. κλυ *hear:* 2 ao. ἔκλυον, impv. κλῦθι, κλῦτε, or κέκλυθι, τε (721 b).
r. λύ-ω *loose:* 2 ao. mid. λύμην, λῦτο or λῦτο *was loosed*, ὑπ-έλυντο.
s. πνυ (πνέω *breathe*): 2 ao. mid. ἄμ-πνῦτο *recovered breath*.
t. συ (σεύω *drive*): 2 ao. mid. σῦτο, part. σύμενος trag.
u. χυ (χέω *pour*): 2 ao. mid. ἔχυτο, ἔχυντο, part. χύμενος.

736. From CONSONANT-STEMS:

a. λέγ-ω *speak:* 2 ao. ἐλέγμην *counted myself*, λέκτο *counted for himself*.
b. μίγ-νυμι *mix:* 2 ao. mid. ἔμικτο, μῖκτο.
c. πήγ-νυμι *fix:* 2 ao. mid. κατ-έπηκτο *stuck*.
d. πέρθ-ω *destroy:* 2 ao. inf. πέρθαι (for περθ-σθαι) *to be destroyed*.
e. ἅλ-λομαι *leap:* 2 ao. ἆλσο, ἆλτο, subj. ἅλεται, part. ἐπ(ι)-άλμενος.
f. πάλ-λω *shake:* 2 ao. mid. πάλτο *dashed himself*.
g. γεν, only in 2 ao. mid. γέντο *grasped*.
h. αρ (ἀραρίσκω *fit*): 2 ao. mid. part. ἄρμενος *fitted*.
i. ὄρ-νυμι *rouse:* 2 ao. ὦρτο, ὄρσο (impv., cf. ὄρσεο 699), ὄρθαι, ὄρμενος.
j. δέχ-ομαι *receive:* 2 ao. ἐδέγμην, δέκτο, δέξο (impv.), δέχθαι, δέγμενος.
k. λεχ *lay:* 2 ao. ἔλεκτο, λέξο (impv., cf. λέξεο 699), -λέχθαι, -λέγμενος.

737. **Second Perfects of the μι-form.**

a. στα (ἵστημι *set*): 2 pf. 2 pl. ἕστητε, part. (ἑσταώς) ἑσταότος, etc. Hd. part. ἑστεώς, ἑστεῶσα, gen. ἑστεῶτος, etc.
b. βα (βαίνω *go*): 2 pf. 3 pl. βεβάᾱσι, part. βεβαώς, υῖα, gen. ῶτος.
c. γα (γίγνομαι *become*): 2 pf. γεγάᾱσι, plup. 3 du. γεγάτην, inf. γεγάμεν, part. γεγαώς, γεγαυῖα, gen. γεγαῶτος.
d. θνα (θνήσκω *die*): 2 pf. part. τεθνηώς, υῖα, gen. ῶτος or ότος.
e. μα, μεν (μαίομαι *reach after, seek for*, 2 pf. *press on, am eager*); 2 pf. μέμονα, ας, ε: μέματον; μέμαμεν, μέματε, μεμάᾱσι; plup. μέμασαν; impv. μεμάτω; part. μεμαώς, υῖα, g. μεμαῶτος or μεμᾱότος.
f. τλα (ἔτλην *endured*, 300 nb); pf. τέτληκα; 1 pl. τέτλαμεν, opt. τετλαίην, impv. τέτλαθι, inf. τετλάμεν(αι), part. τετληώς, υῖα, g. ότος.

g. δι (δει, δοι), pf. δέδοικα *fear*, δέδια (prob. by 16 for δε-δϝοι-κα, δε-δϝι-α, fr. stem δϝι); ao. ἔδδεισα (for ε-δϝει-σα, cf. 632 c). For δέδια, Hm. has also δείδω (only in 1 sg., with present form). Add impf. -δίε *feared*, δίον *fled*, pr. mid. δίομαι *make flee*: cf. 734 g.

h. ἄνωγ-α (691) *order*, 724: μι-forms, 1 plur. *ἄνωγμεν, impv. ἄνωχθι, and with middle endings ἀνώχθω, ἄνωχθε.

i. ιδ (ειδ, οιδ), 2 pf. οἶδα *know*: Hm. 1 pl. ἴδμεν, plup. 2, 3 sg. ᾐείδης, ᾐείδη (perhaps for εϝειδης, η), 3 pl. ἴσαν (for ιδ-σαν); subj. εἰδέω (ἰδέω), pl. εἴδομεν, εἴδετε (697), inf. ἴδμεν(αι), part. fem. εἰδυῖα, ἰδυῖα (723). — Hd. pf. 1 pl. ἴδμεν, plup. 2 pl. ᾐδέατε. — Ion. fut. εἰδήσω.

j. ελυθ (ἔρχομαι *come*), 2 pf. ἐλήλυθα, εἰλήλουθα (611): 1 pl. εἰλήλουθμεν.

k. παθ, πενθ (πάσχω *suffer*), 2 pf. πέπονθα: 2 pl. πέποσθε (for πεπονθ-τε).

l. πιθ (πείθω *persuade*), 2 pf. πέποιθα *trust*: plup. 1 pl. ἐπέπιθμεν.

m. ικ (εικ, οικ), 2 pf. ἔοικα *am like*: 3 du. ἔϊκτον, plup. ἐΐκτην; plup. mid. ᾔϊκτο or ἔϊκτο; impf. εἶκε. — Hd. pf. οἶκα, part. οἰκώς.

n. εγερ (ἐγείρω *wake*), 2 pf. ἐγρήγορα *am awake*, 3 pl. ἐγρηγόρθᾱσι very irreg.: impv. ἐγρήγορθε, inf. ἐγρήγορθαι, with middle endings.

738. PECULIAR TENSES. **The Iterative Imperfect and Aorist** mark a past action as repeated or usual: λύεσκε, λύσασκε, *he was loosing* (*loosed*) *repeatedly*. They are confined to the indicative, act. and mid., and are commonly unaugmented (always so in Hd., who uses only the iter. imperfect). The iterative sign σκ takes the conn. vowels and endings of the impf., making σκ-ο-ν, σκ-ε-ς, σκ-ε, etc., in the active, — σκ-ό-μην, σκ-ε-ο, σκ-ε-το, etc., in the middle. These terminations are applied to the tense-stem of the impf. or aor. in two ways: — a. DIRECTLY, in tenses of the μι-form: ἔ-φα-σκον (ἔφην *said*), στά-σκε (ἔστη *stood*), ἔ-σκον (ἦν *was*), κέ-σκετο (for κει-σκετο, ἐκείμην *lay*), ῥήγνυ-σκε (ἐῤῥήγνυ *was breaking*): — b. commonly WITH A CONNECTIVE, ε for the impf. and 2 aor., α for the 1 aor. (rarely the impf.): φεύγ-ε-σκε, φύγ-ε-σκε (φεύγω *flee*), καλέ-ε-σκε (καλέω *call*; but ὤθε-σκε from ὠθέ-ω *push*), ναιετάασκον (for ναιετα-ε-σκον 713, from ναιετάω *inhabit*); ὤσ-α-σκε (ὠθέω *push*), κρύπτ-α-σκε (κρύπτω *hide*).

739. **Formation in θ** (chiefly poetic). Several verbs annex θ to the stem, usually with a connective α or ε, making a new pres. impf. or 2 aor., but with little or no change of meaning. Thus Hm. has φλεγέθω fr. φλέγω *burn*, (ἐ)έργαθον fr. (ἐ)έργω *shut off*, ἐκίαθον fr. ἔκιον (aor.) *went*, ἔσχεθον (inf. σχεθέειν) fr. ἔχω *hold*, ἠγερέθονται, οντο fr. ἀγείρω *gather*, ἠερέθονται, οντο *float(ed) in air* fr. ἀείρω *lift up*, φθινύθω fr. φθίνω *perish*: so in Attic poets, ἀμυνάθω fr. ἀμύνω *ward off*, διωκάθω fr. διώκω *pursue*, εἰκάθω fr. εἴκω *yield*.

740. SPECIAL FORMATION OF VERBS (UN-ATTIC-FORMS). **Alphabetical List.** Forms not referred to other dialects or authors, and not marked with a star (*), are to be understood as HOMERIC (occurring in the Iliad or Odyssey); so, even after the sign =; but not after the words *for* (*f.*) or *see*, or *cf.* But where a first person singular is given, it is, in general, only implied that *some* form or forms of that tense-system are actually met with. Of the verbs included in this list, a large part appear also in that of 300; and in all such cases the student should compare the forms given in that list.

aa. ἀά-ω (ᾰᾰ) *craze*: ἄασα or ἆσα, ἀάσθην; 'ᾱα- only by augm. v. ἀ-ᾰᾱτος.

ab. ἀγά-ομαι, ἀγαίομαι (cl. 4), *envy*: ἀγᾰσομαι, ἀγᾰσάμην, ἀγητός.

ac. ἀγείρω *gather*: ἠγερέθονται 739, 2 ao. ἀγερόμην 712, ἀγρόμενος 721 c, pf. ἀγηγέραται, ατο 705; also pr. inf. ἠγερέ-εσθαι (cl. 7, cf. 613).

ad. ἄγ-ω *lead*: ao. ἄξετε, ἀξέμεναι, 699. — ἀδ (ἕαδον), see ἀνδάνω bc.

ae. ἀδε (or αδδε) *be sated:* ao. opt. ἀδήσειε, pf. part. ἀδηκώς.
— αε (ἄεσα), see ἰαύω ft. af. ἀείδ-ω (att. ᾄδω), 300 af.
ag. ἀείρω (αερ) *take up:* ἤειρα, ἠέρθην, plup. ἄωρτο (for ηορτο); ἠερέθονται 739. Of αἴρω (300) Hm. has only ἠράμην, ἀρθείς. Cf. εἴρω dz.
ah. ἀέξ-ω *increase*, pr. impf. (for *αὔξω, *αὐξάνω).
ai. ἄημι (αε) *blow*, pr. impf., see 734 f.
aj. αἴδ-ομαι pr. impf., = αἰδέομαι (300).
ak. αἰνέ-ω *praise:* αἰνήσω, ᾔνησα; also pr. αἰνίζομαι.
al. αἴ-νυμαι *take away*, pr. impf.; in comp. ἀποαίνυμαι, ἀπαίνυμαι.
am. αἱρέω (αἱρε, ἑλ) *take:* Hd. pf. ἀραίρηκα (692).
an. ἀΐσσω (αϊκ) *rush:* -αΐξω, ἤϊξα, ἠΐχθην; see ᾄσσω, 300 bu.
— ακ-αχ, see ἄχνυμαι br: also 620. — αλ (ἑάλην), see εἴλω du.
ao. ἀλά-ομαι *wander:* pf. ἀλάλημαι (692. 712) as pres., ao. ἀλήθην (284).
ap. ἀλδ-άνω *make large*, ἀλδήσκω (αλδ-ε) *grow large*, pr. impf.
aq. ἀλέξω (αλεκ-σκω) *ward off:* ἀλεξήσω (217), ἠλέξησα, ἄλαλκον (721 d).
ar. ἀλεύομαι (αλυ), ἀλέομαι, *avoid:* ao. ἠλε(υ)άμην 720; pr. ἀλεείνω 694 a.
as. ἄλθ-ομαι *am healed:* ἀλθήσομαι (217).
at. *ἁλίσκομαι (ἁλ, ἁλ-ο) *am taken:* Hm. 2 ao. ἥλων, 735 m.
au. *ἀλιτ-αίνομαι *offend:* Hm. ao. ἤλιτ-ον, -όμην, pf. ἀλιτήμενος (217. 712).
av. ἅλ-λομαι *leap:* 2 ao., 736 e. — αλκ (ἀλέξω, ἄλαλκον), aq.
aw. ἀλ-αλύκτη-μαι (cf. 692) *am distressed:* cf. Hd. ἀλυκτάζω.
ax. ἀλύσκω (αλυκ-σκω) *avoid:* ἀλύξω, ἤλυξα; also ἀλυσκ-άνω, -άζω (cf. ar.)
ay. ἀλφ-άνω *procure*, att. po.: Hm. 2 ao. ἦλφον.
az. ἁμαρτ-άνω *err:* 2 ao. ἤμβροτον (for ημρατον, ημροτον, 721 a. 621).
ba. ἀμπλακ-ίσκω *miss, err:* ao. ἤμπλακον, pf. ἠμπλάκηται (217); all trag.
bb. *ἀμυν-άθω (fr. ἀμύνω *ward off*), see 739.
bc. ἀνδάνω (ἁδ) *please:* Hd. fu. ἁδήσω (217), 2 ao. ἕαδον; Hm. ἅδον and εὔαδον (for εϝϝαδον, cf. 688), 2 pf. ἕαδα.
bd. ἀν-ήνοθε (207) *issues* (or *issued*), defective perfect.
be. ἀντιά-ω *meet:* ἀντιάσω, ἀντιόω (252 e. 719), ἀντίασα; Hd. pr. ἀντιάζω.
bf. ἀνύ-ω (also ἄν-ω) *achieve*, 734 m: fu. -ανύω (719).
bg. ἄνωγ-α *order* (pf. plup., 724. 737 h): ἀνώξω, ἤνωξα.
bh. ἀπαφ-ίσκω *deceive:* 2 ao. ἤπαφον.
bi. ἀπο-χρᾷ Hd., for ἀπό-χρη, 734 e.
bj. ἅπτω (ἁφ) *fasten:* ao. p. ἑάφθη (cf. 690).
bk. ἀρά-ομαι *pray:* inf. act. ἀρή-μεναι, 734 a.
bl. ἀραρίσκω (αρ) *join, fit:* ao. ἦρσα 696, usu. ἤραρον 721 b; 2 pf. ἄρηρα *am fitted* (ἀρᾰρυῖα 723), ao. p. ἄρθεν 703, m. ἄρμενος 736 h.
bm. ἀρημένος *distressed*, pf. part. — ἆσα, see aa. bs. ft.
bn. ἐπ-αυρ-ίσκομαι *enjoy:* ἐπαυρήσομαι (217), 2 ao. ἐπ-ηῦρον, -ηυρόμην.
bo. ἀπ-αυρά-ω *take away:* 2 ao. part. ἀπούρας, 735 b.
bp. ἀφάσσω *feel*, ao. ἤφασα (223 b), Hd. (not in Hm.)
bq. ἀφῠ-ω and ἀφύσσω (αφυ-κ) *draw out:* ἀφύξω, ἤφῠσα.
br. ἄχ-νυμαι (rare ἄχ-ομαι) *sorrow:* ao. ἤκαχον (721 b, r. ἠκάχησα) *pained*, ao. m. ἠκαχόμην, pf. ἀκάχημαι, ἀκήχεμαι (217. 725. 712). Also pr. ἀχέων, ἀχεύων, *sorrowing:* ἀκαχίζω *pain.*
bs. *ἄ-ω *sate:* Hm. ἄσω, ἆσα, 2 ao. ἕωμεν, ἄμεναι (735 a), v. ἆτος (f. ἄ-ατος).
bt. βαίνω *go:* in -βήσω, ἔβησα, *cause to go* (288); cf. 699. 735 c. 737 b.
bu. βάλ-λω *throw:* -βλήσομαι r., ἐβλήμην (735 d), βέβληαι (711. 705).
bv. βαρύν-ω *burden*, ἐβαρύνθην: intr. βαρύ-θω (739), pf. βεβαρηώς (st. βαρε).
bw. βά-σκω (= βαίνω), chiefly in impv. βάσκ' ἴθι *haste, go.*
bx. βιβάς (733) and βιβῶν (βι-βα-ων), = βαίνων *going.*
by. *βιβρώσκω (βρο) *eat;* Hm. βεβρώθω (739): 2 pf. part. βεβρῶτες trag

bz. *βιό-ω *live:* Hm. fu. βείομαι, βέομαι (719), 2 ao. impv. βιώτω.
ca. βλάβ-εται = βλάπτεται *is hurt.* [μέμβλωκα 621.
cb. -βλώσκω (μολ, μλο, 215) *go, come:* fu. μολοῦμαι trag., 2 ao. ἔμολον, pf.
cc. βολε, in βεβολήατο, ημένος, = βεβλήατο, ημένος, fr. βάλλω bu.
cd. βούλ-ομαι *wish,* Hm. also βόλομαι: 2 pf. προ-βέβουλα.
ce. βρεχ *rattle,* only in 2 ao. ἔβραχε.
cf. βρῑθ-ω *am heavy:* *βρίσω, ἔβρισα, βέβριθα.
cg. βροχ *swallow,* ao. opt. ἀνα-(κατα-)βρόξειε, 2 ao. p. ἀναβροχείς.
ch. *βρυχ-ά-ομαι (7): *ἐβρυχησάμην, Hm. βέβρῡχα *roar,* (but ἀνα-βέβρῠχε
— γα (γεγάᾱσι, γεγάμεν), see 737 c. [*bubbles up.*)
ci. γάνυ-μαι *am glad:* γανύσσομαι; orig. st. γα in γαίων cl. 4, *glad.*
cj. γέ-γων-α *cry* (pf. plup., 724): not in Hm. γεγων-ίσκω, -έω, -ήσω, -ησα.
ck. γείνομαι (γεν) *am born:* ao. ἐγεινάμην *begot, bore,* (γεινάμενος Xen.)
cl. γέν-το *seized,* 736 g. cm. γηρά-σκω: 2 ao. part. γήρας (279 b).
cn. γίγνομαι (γεν) *become:* *ἔγεντο = ἐγένετο; γεγάᾱσι, 737 c.
co. γιγνώσκω (γνο) *know:* Hd. ἀν-έγνωσα, Hm. γνωτός (att. γνωστός).
cp. -γνάμπ-τω *bend:* γνάμψω trag., ἀν-έγναμψα, -εγνάμφθην.
cq. γο-ά-ω (7) *bewail:* γοήσομαι, 2 ao. ἔγοον.
cr. δα: fu. δήω (719) *shall find,* 2 ao. δέδαον (721 b) *taught,* mid. δεδάασθαι (for α-εσθαι), pf. δεδάηκα (217) *have learned,* 2 pf. δεδαώς, 2 ao. pass. ἐδάην *learned,* fu. δαήσομαι (726).
cs. δαί-νυμι *feast* trans., mid. intrans. (698): δαίσω, ἔδαισα. [705. 607.
ct. δαίομαι (4, δα) *divide:* δᾰσομαι, ἐδᾰσάμην, pf. δέδασται 218, δεδαί-αται
cu. δαίω (4, δα) *burn* trans., mid. intr.: 2 ao. sub. δάηται, pf. δέδηα intr.
cv. δάμνημι, δαμνάω (δαμ, δαμα 217 a. 694) *overcome:* δαμάω (future, 719), ἐδάμασα, δέδμηκα (215), δέδμημαι, ao. p. ἐδαμάσθην (218) or ἐδμήθην, more freq. ἐδάμην. Pr. δαμάζω not in Hm.
cw. *δαρθ-άνω *sleep:* Hm. 2 ao. ἔδραθον (721 a).
cx. δατέ-ομαι *divide,* pr. impf., = δαίομαι ct.
cy. δέα-το impf. *seemed,* akin to δοά-σσατο dl.
— δείδια, δείδω, ἔδδεισα, see 737 g.
cz. δείκ-νυμι *show:* Hd. δέξω, ἔδεξα, δέδεγμαι, ἐδέχθην. Hm. pf. δείδεγμαι *greet* (for δεδειγμαι, 3 pl. δειδέχαται, ατο); and in same sense, δεικανά-ομαι (694 a) and δειδίσκομαι (f. δε-δεικ-σκομαι).
da. δέμ-ω (= att. οἰκοδομέω) *build:* ἔδειμα, δέδμημαι (215).
db. δέρκ-ομαι *see:* ἔδρακον (721 a), δέδορκα *see,* *ἐδέρχθην.
dc. δέχ-ομαι *receive,* Hd. δέκομαι: 2 ao. ἐδέγμην 736 j, pf. δέχαται 691.
dd. δέ-ω *want:* Hm. has in act. only δῆσε, ἐδεύησε, mid. always δεύ-ομαι.
de. δηρι-ά-ομαι (7) *quarrel:* ao. ἐδηρῑσάμην, ἐδηρίνθην (726).
df. δι (δείδια, δίε, δίομαι), see 737 g.
dg. δίδωμι (δο) *give,* see 728–31: fu. διδώσω = δώσω.
dh. διε (ἐν-δίεσαν, δίεμαι), see 734 g.
di. δίζημαι *seek,* 734 h: fu. διζήσομαι.
dj. δικ *fling:* 2 ao. ἔδικον trag. dk. *διωκ-άθω (fr. διώκω), 739.
dl. δοά-σσατο ao. *seemed,* subj. δοάσσεται (697); cf. δέα-το cy.
dm. δοκε, in δεδοκημένος, = δεδεγμένος fr. δέχ-ομαι *receive.*
dn. *δουπ-έ-ω *sound:* Hm. ἐδούπησα or ἐγδούπησα, 2 pf. δεδουπώς.
do. δύ-ν-ω (r. δύω), mid. δύομαι: ao. ἐδύσετο, δύσεο, δυσόμενος, 699.
dp. ἐγείρω *wake:* ao. m. ἐγρόμην (721 c. 712), pf. ἐγρηγόρθᾱσι (737 n).
dq. ἕζομαι (ἑδ, orig. σεδ) *sit:* trans. ao. εἷσα (f. ε-ἑδ-σα) *seated,* ἑεσσάμην (f. ε-ἑδ-σαμην, *εἰσάμην), impv. εἷσον, inf. -έσσαι, part. ἕσας, ἑσσάμενος (Hd. -εἷσας, εἰσάμενος), fu. -έσσομαι.

dr. ἔθ-ων pr. part. *accustomed*: fr. st. ηθ, pf. εἴωθα or ἔωθα (692).
— εἵαται, ατο, or ἕαται, ατο, see ἧμαι 734 t; εἵατο, see ἕννυμι eh.
— εἴδομαι *appear*, see ὁράω jn. — εικ, see ἔοικα 737 m.
ds. *εἰκ-άθω (fr. εἴκω *yield*), see 739.
dt. *εἰλύω (ελυ, ειλυ) *wind, wrap*: Hm. fu. εἰλύσω, pf. εἰλύ-αται, ao. ἐλύσθην.
du. εἴλω (ελ, orig. Fελ) *press*: ἔλσα 696, ἔελμαι 690, ἐάλην 264 e.
Hm. pr. act. only εἰλέω (att. also εἱλέω; but εἴλλω, ἴλλω, = εἰλύω).
— εἷμαι, εἷατο, εἴνυον, see ἕννυμι eh.
dv. εἶμι (ι) *go*, see 734 j. dw. εἰμί (εσ) *am*, see 734 s.
dx. εἴργ-νυμι *shut in*, εἴργ-ω *shut out*, not in Hm., see ἔργω em.
dy. εἴρομαι *ask*, εἰρήσομαι; Ionic (607) for *ἔρ-ομαι, *ἐρήσομαι.
— ειρυ, see ἐρύ-ω, ομαι, ez, ey. — εἴρω *say*, see ερ ek.
dz. εἴρω (ερ, orig. σερ) *join*: Hm. only ἔερτο, ἐερμένος; but from kindred st. αερ, ao. συν-ήειρε, -αείρεται (697).
— εἷσα, see ἕζομαι dq. — ἐΐσκω, see ἴσκω gb.
ea. ἐλαύνω (ελα) *drive*: fu. ἐλόω 719, plup. ἠλήλατο 689, ἐληλέδατο 725.
eb. ἔλδ-ομαι and ἐέλδομαι (cf. 603 a) *wish*, only pr. impf.
ec. ἕλκ-ω *draw*, pr. impf.; also ἑλκέ-ω: ἑλκήσω, ἥλκησα, ἡλκήθην.
ed. ἔλπ-ω (603) *cause to hope*, mid. *hope*: 2 pf. ἔολπα *hope*, ἐώλπειν, 692.
ee. ἐναίρω (εναρ) *slay*: 2 ao. *ἤναρον, ao. m. ἐνήρατο.
— ενεκ (ἤνεικ-α, -ον), φέρω ms. ef. ἐπ-ενήνοθε (207) *was upon*.
eg. ἐνίπ-τω *chide*, also ἐνίσσω (cf. 294 b): 2 ao. ἠνίπαπον, ἐνένῑπον, 721 e.
eh. ἕ-ννυμι (orig. st. Fεσ) *clothe*, impf. κατα-είνυον (f. Fεσ-νυον): fu. ἕσ-σω, ao. ἕσ-σα, ἑ(σ)σάμην (ἑέσσατο 603 a); pf. εἷμαι (f. Fεσ-μαι 691), ἕσ-σαι, (-ἕσ-ται Hd.) εἷται, plup. ἕσσο, ἕστο (ἕεστο 603 a), εἵατο (705), [part. εἱμένος.
— ἔοικα (ικ, εικ), 737 m.
ei. ἕπ-ω (σεπ) *am busy*, mid. *follow*: -ἕψω, 2 ao. -ἕσπον, ἑσπόμην, ἕσπωμαι, ἑσποίμην, etc. (better σπῶμαι, etc.), 721 c, impv. σπεῖο f. σπέο.
ej. ἐν(ν)-έπω (σεπ, ἑπ) *tell*: ἐνίψω (ενι-σπ-σω), ἐνι-σπή-σω (217), 2 ao. ἔνι-σπ-ον, impv. ἔνι-σπ-ε or ἔνι-σπε-ς (2 pl. ἔσπετε f. εν-σπετε).
ek. ερ, ρε, *say*, pr. εἴρω rare, fu. ἐρέω, ao. ἔ-ειπον (690); εἰρέθην Hd.
el. ἔρα-μαι (734 b) = ἐρά-ω *love*: ao. ἠρασάμην.
em. ἔργ-ω, ἐέργ-ω, ἐέργ-νυμι (603) *shut in* or *out*: ao. ἔρξα, pf. ἔρχαται, ατο (691. 725), ἐεργμένος, ao. p. ἐρχθείς: (ἐ)έργαθον, *εἴργαθον, 739.
en. ἔρδω (4, for ερζω, st. εργ 603) *do*: ἔρξω, ἔρξα, ἔοργα, ἐώργειν (692).
Hd. has pr. impf. ἔρδω. Cf. ῥέζω (ῥεγ = εργ 215).
eo. ἐρείδ-ω *prop*: pf. ἐρηρέδαται, ατο (725), ἠρήρειστο (689).
ep. *ἐρείκω (ερικ) *rend*: Hm. 2 ao. ἤρικον *shivered* intrans.
eq. ἐρείπω (εριπ) *overthrow*: intrans. 2 ao. ἤριπον *fell*, perf. ἐρήριπα, plup. ἐρέριπτο (207): perhaps also ἀν-ηρείψαντο *snatched away*.
Not in Hm., ἐρείψω, ἤρειψα, ἠρείφθην, ἠρίπην.
er. ἐρέσσω (ερετ) *row*: ao. ἤρεσα.
es. ἐρεύγομαι (ερυγ) *spew* (att. po. ἐρυγγάνω 224 c): 2 ao. ἤρυγον *roared*.
et. ἐρεύθω (ερυθ) *make red*, ao. inf. ἐρεῦσαι; ἐρυθ-αίνομαι *grow red*, 694 a.
eu. ἐριδ-αίνω *contend* (694 a): ao. inf. ἐριδή-σασθαι; usu. ἐρίζω, ao. ἤρισα.
ev. *ἔρ-ομαι *ask*, Hm. εἴρομαι (607): fu. εἰρήσομαι, ao. inf. ἔρεσθαι (712).
Also pr. ἐρέ-ω (subj. ἐρείομεν, cf. 730), ἐρέ-ομαι (impv. ἔρειο fr. ερεεο, 18 d), and ἐρε-είνω (694 a).
ew. ἀπό-ερσα *swept away*, defective aorist.
ex. ἐρύκ-ω (also -άνω, -ανάω) *hold back*: ἐρύξω, ἤρυξα, ἠρύκ-ακ-ον 721 e.
ey. ἐρύ-ομαι *guard* (734 n): ἐρύσσομαι (inf. ἐρύεσθαι 719), ἐρυ(σ)σάμην; also with stem ειρυ (607) in same tenses. Cf. ῥύ-ομαι kz.

ez. ἐρύ-ω (603) *draw*: ἐρύσω (ἐρύω 719), εἴρυσα 690, εἴρυμαι (-σμαι r.)
fa. ἔρχομαι *come*: 2 ao. ἤλυθον, 2 pf. εἰλήλουθα 611, εἰλήλουθμεν 737 j.
fb. ἐσθίω, ἔσθω, ἔδω, *eat*; inf. ἔδμεναι 734 q: pf. ἐδηδώς, ἐδήδομαι.
— ἕσ-σα, ἕσ-το, see ἕννυμι eh. — ἕσσαι, ἕσσομαι, see ἕζομαι dq.
fc. ἔχ-ω *have*: st. οχ (14) in pf. συν-οχωκ-ώς (f. -οκωχ-), plup. ἐπ-ώχ-ατο
— ἕωμεν, see ἄω bs. [(705): ἔσχ-εθ-ον 739.
fd. ζά-ω *live*, in Hm. only pr. part. ζῶν; ion. ζώ-ω pr. impf.
fe. ἧμαι (ἡσ) *sit*; 3 pl. εἵαται, εἵατο, or ἕαται, ἕατο, 734 t.
ff. ἡμύ-ω *bow*: ao. ἤμυσα, pf. ὑπ-εμν-ήμυκα w. irreg. redupl.
fg. *θάλ-λω *flourish*: Hm. perf. τέθηλα (τεθαλυῖα 723); pres. θηλέω 217, fu. θηλήσω; part. θαλ-έθ-ων, τηλεθάων (f. θηλ-εθ-α-ων), 739.
fh. θάπτω (θαφ) *bury*: Hd. pf. τεθάφαται (705), ao. p. ἐθάφθην.
fi. θαφ (9): 2 pf. τέθηπα (37. 257 c) *wonder*, 2 ao. part. ταφών (37 c).
fj. θείνω (θεν) *smite*: ao. ἔθεινα; att. po., fu. θενῶ, 2 ao. θενεῖν.
fk. θέρ-ομαι *am warmed*: fu. θέρσομαι 696, 2 ao. p. subj. θερέω.
fl. θηέ-ομαι (att. θεάομαι) *view*: ἐθηησάμην, once θησαίατο (st. θα).
fm. θῆσθαι (for θα-εσθαι, cf. 251 c) *to milk*.
fn. θλά-ω *crush*, late: Hm. ao. ἔθλᾰσα (212 a).
fo. θνήσκω (θαν) *die*: 2 pf., 737 d. fp. θόρ-νυμαι Hd., = θρώσκω *leap*.
fq. *θράσσω (θραχ) *disturb*: Hm. only 2 pf. τέτρηχα (37 c) *am troubled*.
fr. *θρύπτω *break*: 2 ao. -ετρύφην 37 c. fs. θύ-ω, θύ-ν-ω, *rage*, pr. impf.
ft. ἰαύω (8, αυ, ἀε, 217. 25) *sleep*: ao. ἄεσα (ᾱ by aug.), pl. ἄσαμεν 18 b.
fu. ἰάχ-ω *make noise*: pf. part. ἀμφ-ιαχυῖα; trag. ἰαχέω, ήσω, ησα.
fv. ἱδρύ-ω *seat, establish*: ἵδρῡσα, ἱδρύνθην (726, att. ἱδρύθην).
fw. ἵημι (ἑ) *send*, ἱεῖν 733: ao. ἧκα, ἕηκα 201: fu. ἀν-έσω, ao. ἄν-εσα. Hd. pf. ἀνέωνται (?) f. ἀν-εῖνται, με-μετ-ι-μένος f. μεθ-ειμένος.
fx. ικ, εικ, see ἔοικα 737 m; and ἴσκω gb.
fy. ἱκ-νέομαι *come*, Hm. usu. ἱκ-άνω (ἱκ-άνομαι) and ἵκω (ῑ): ao. ἷξον (699), ἷξε: Hd. pf. ἀπ-ίκαται, ατο (725).
fz. ἱλά-σκομαι, ἱλά-ομαι, *propitiate*; in act. *be propitious*, pr. impv. ἵληθι (734 c), pf. subj. ἱλήκω.
ga. ἱμάσσω (223 b) *lash*: ao. ἵμᾰσα.
gb. ἴσκω (f. Fικ-σκω), ἐΐσκω (603 a), *liken*; cf. ἔοικα 737 m.
gc. ἵστημι (στα) *set*, see 728–30: 1 ao. 3 pl. ἔστᾰσαν (?) = ἔστησαν.
gd. ἰσχ-άν-ω, ἰσχ-ανά-ω (694 a), = ἴσχ-ω *hold*.
ge. καδ (= χαδ, χάζω 300): 2 ao. κεκαδόμην (721 b) *retired*, but act. κέκαδον *deprived*, fu. κεκαδήσω (217); cf. κήδω gt.
gf. καίνυμαι (f. καδ-νυμαι) *surpass*: pf. κέκασμαι. [ao. p. ἐκάην.
gg. καίω (καυ) *burn*: ao. ἔκηα (720, less correct ἔκεια), part. κέας trag.,
gh. προ-καλίζομαι *call forth*, pr. impf., = -καλέ-ομαι.
gi. κάμ-νω *am weary*: pf. part. κεκμηώς (722), -ῶτος (709) or -ότος.
gj. καφε: pf. part. κεκαφηώς (722) *breathing out*.
— κεδα (= σκεδα), see κίδνημι gu.
gk. κεῖ-μαι *lie* (κέαται, κέω), see 734 k.
gl. κείρω (κερ) *shear*: ao. ἔκερσα (696).
gm. κελ *bring* or *come to land*: κέλσω trag., ἔκελσα (696): in prose ὀκέλλω.
gn. κελάδ-ων *sounding*? ao. -κελάδησα (217); not in Hm. κελαδέω, -ήσω.
go. κέλ-ομαι *command*: fu. κελήσομαι (217), ao. ἐκεκλόμην (721 d).
gp. *κεντέ-ω *prick*, *κεντήσω, etc., reg.: Hm. ao. inf. κένσαι (f. κεντ-σαι).
gq. κερά-ω (f. κεράννυμι), κεραίω (4), *mix*: ao. inf. ἐπι-κρῆσαι (st. κρα).
gr. *κερδαίνω *gain*: Hd. fu. κερδήσομαι, ao. ἐκέρδησα.

gs. κεύθω (κυθ) *hide*, κευθ-άνω: fu. κεύσω, ao. -έκευσα, 2 ao. ἔκυθον (subj. κεκύθω, 721 b), 2 pf. κέκευθα *keep hid.*
gt. κήδ-ω *vex*, mid. *care*: κηδήσω, ἐκήδησα, fu. pf. κεκαδήσομαι; cf. ge.
gu. κίδνημι (κεδα f. σκεδα, 694) *scatter*: ἐκέδᾰσα (696), ἐκεδάσθην.
gv. κικλήσκω (6, καλε, κλε) = καλέ-ω *call.*
gw. κί-νυμαι *move* intrans.: 2 ao. ἔκῐον *went*; ἐκίαθον 739.
gx. κίρνημι (κερα 694), κιρνάω, = κεράω (att. κερά-ννυμι) *mix.*
gy. κιχ-άνω *come up to* (734 i): κιχήσομαι, ἐκιχησάμην, 2 ao. ἔκιχον.
gz. κλάζω (κλαγγ) *make noise*: pf. part. κεκληγώς (st. κλαγ), ῶτες (οντες?)
ha. κλεί-ω *celebrate* (trag. κλέω 25 a), pass. κλέομαι; akin to κλυ hd.
hb. *κληΐ-ω (f. κλείω 608) *shut*: Hm. ἐκλήϊσα; Hd. κεκλήϊμαι, -εκληΐσθην.
hc. κλίνω *incline*: pf. 3 pl. κεκλί-αται, ao. p. ἐκλίθην, ἐκλίνθην, cf. 726.
hd. κλύ-ω *hear* trag.: Hm. 2 ao. ἔκλυον; κλῦθι, τε, κέκλυθι, τε, 735 q.
he. κόπ-τω *cut*: pf. part. κεκοπώς.
hf. *κορέ-ννυμι *sate*: fu. κορέω, pf. part. κεκορηώς, pf. m. κεκόρημαι.
hg. κορύσσω (223 b) *equip*: ao. κορυσσάμενος, pf. κεκορυθμένος 620.
hh. κοτέ-ω, -ομαι, *am angry*: ao. κοτεσσάμην, pf. κεκοτηώς (722) *angry.*
hi. κραίνω *accomplish*: κρανέω, ἔκρηνα, (trag. κέκρανται, ἐκράνθην;) Hm. also κραιαίνω, ἐκρήηνα, κεκράαν-ται, -το.
hj. κρήμναμαι (κρεμα, 694) trag., = κρέμα-μαι *hang.*
hk. κρίζω *creak*, com.: 2 ao. κρίκε (κρίγε?) Hm.; pf. κεκρῑγότες com.
hl. κρίνω *distinguish*: ao. p. ἐκρίθην, ἐκρίνθην (cf. 726).
hm. κτείνω *kill*: fu. κτενέω, κτανέω, ao. ἔκτεινα, ἔκτανον, ἔκταν (735 e), [ao. p. ἐκτάθην.
hn. -κτίμενος *founded*, 735 k.
ho. κτυπ-έω *sound*: ao. ἔκτυπον (trag. ἐκτύπησα).
hp. κύρω *hit on, happen*: ao. ἔκυρσα 696; not in Hm. κῠρ-έω, -ήσω, -ησα.
hq. λαγχάνω (λαχ) *get by lot*: 2 ao. λέλαχον (721) *endowed*, pf. λέλογχα;
hr. λάζομαι (λαβ, 294 b) *take*; trag. λάζυμαι. [Hd. fu. λάξομαι.
hs. *λαμβάνω (λαβ) *take*: Hd. λάμψομαι (from st. λαμβ), λελάβηκα (217), λέλαμμαι (260 b), ἐλάμφθην; Hm. λελαβέσθαι (721 b).
ht. λανθάνω (λαθ), λήθω, *lie hid*; in sense *cause to forget*, -ληθ-άνω rare, -έλησα, λέλαθον (721 b); mid. *forget*, pf. λέλασμαι.
— λακ, λάσκω, see ληκέω hx.
hu. λέγ-ω *gather*: Hm. always λέλεγμαι, ἐλέχθην.
hv. λέγ-ω *speak*: 2 ao. ἐλέγμην, λέκτο, 736 a.
hw. λεχ *lay*, mid. *lie*: λέξομαι, ἔλεξα, ἐλεξάμην, 2 ao. ἔλεκτο etc. 736 k.
hx. -ληκ-έω (λακ) *speak*: 2 ao. ἔλακον, pf. part. λεληκώς, λελᾰκυῖα 723: att. po. λάσκω (f. λακ-σκω), λακήσομαι 217, ἐλάκησα, λέλᾱκα.
hy. λιλαίομαι (4) *desire*: pf. part. λελιημένος.
hz. λίσσομαι (223 b), λίτ-ομαι, *pray*: ἐλλισάμην 688, 2 ao. λιτέσθαι.
ia. λού-ω *bathe*: impf. λό-ε (25), λόε-ον (217), ao. ἐλόε-σσα = ἔλουσα.
ib. λύ-ω *loose*: 2 ao. λύμην, λύτο (735 r), pf. opt. λελῦτο (698).
ic. μαίνομαι (μαν) *am mad*: fu. μανοῦμαι Hd., ao. ἐμηνάμην.
id. μαίομαι (4, μα) *reach after, seek for*; (trag. μώμενος for μα-ομενος:) μάσσομαι, -ἐμασ(σ)άμην; 2 perf. μεμον-, μεμα- (737 e) *am eager*: intensive μαιμά-ω, ao. μαίμησε.
ie. μακ *bleat*: ao. μακών, pf. μεμηκώς, μεμᾰκυῖα (723), ἐμέμηκον (724).
if. μάρναμαι (μαρα, 694) *fight*, pr. impf.; opt. μαρνοίμεθα (729 b).
ig. μαστί-ω *lash*: ao. ἐμάστιξα (st. μαστι-γ, cf. 663).
ih. μάχ-ομαι *fight*: μαχήσομαι (Hd. -έσομαι), ἐμαχησάμην or -εσάμην. Rare pr. μαχέομαι (also fut.), μαχειόμενος, μαχεούμενος, 613.

ii. *μέδ-ομαι think of:* μεδήσομαι (217); μέδων, μεδέων, *guardian.*
Cf. *μήδ-ομαι contrive:* μήσομαι, ἐμησάμην.
ij. *μείρομαι* (μερ, orig. σμερ) *receive part:* pf. ἔμμορε (f. εσμορε).
ik. *μέλ-ω care for:* pf. μέμηλα (cf. 257 c), μέ-μβλε-ται, -το (214. 621).
— μεν (μέμονα), see μαίομαι id. — μηκ (μεμηκώς), see μακ ie.
il. *μητι-ά-ω* (7), -ά-ομαι, *plan:* μητίσομαι, ἐμητισάμην.
im. *μίγ-νυμι, Hm. and Hd. μίσγω *mix:* 2 ao. ἔμικτο, μῖκτο, 736 b; fu.p., 726.
in. *μιμνήσκω remind,* mid. *remember:* pf. μέμνηαι, μέμνῃ, (Hd. μέμνεο,) 711,
subj. μεμνώμεθα (Hd. μεμνεώμεθα), opt. μεμνῄμην, μεμνέῳτο (14 b).
io. *μίμνω* (8) = *μένω remain, await;* also μιμνάζω.
— μολ (ἔμολον), see βλώσκω cb. ip. *μύζω* (γ) *mutter:* Hm. only -έμυξα.
iq. *μύζω* (μυδ?) *suck:* Hm. only -εμύζησα (cf. 294 d).
ir. *μῡκ-ά-ομαι* (7) *low:* ao. ἔμῠκον, pf. μέμῡκα; not in Hm. μῡκήσομαι, -άμην.
is. *ναίω* (4, να) *dwell:* ἔνασσα *settled,* ἐνάσθην. ναιετά-ω, 713 a. 738 b.
it. *νάσσω press:* Hm. only ἔναξα. iu. *νά-ω flow,* impf. ναῖον (4).
iv. *νεικέ-ω chide:* -έσω, -εσα, 212 a. iw. *νέ-ομαι go, come,* usu. as fut.
ix. *νέω* (νυ) *swim,* ἔννεον (688): also νήχ-ω, -ομαι, fu. νήξομαι.
iy. **νέ-ω heap,* Hm. νηέ-ω: ἐνήησα; and intensive -νηνέ-ω only impf.
iz. *νίζω* (νιβ) *wash hands* or *feet,* mid. νίζομαι and -νίπτομαι.
ja. *νίσσομαι* (223 b) *go, come,* also used as fut.: fu. νίσομαι?
jb. *οδυσ be angry:* ao. ὠδυσάμην (31 a. 620 b), pf. ὀδώδυσται (207).
jc. *ὄζω* (οδ) *smell:* Hm. only 2 plup. ὀδώδει (207).
jd. **οἴγ-νυμι open,* impf. ὠΐγνυντο: ao. ὤϊξα, ᾦξα.
je. *οἶδα* (ιδ, ειδ), see 737 i. jf. *οἰδ-άνω, οἰδ-έω, swell,* pr. impf.
jg. *οἰνοχοέ-ω pour wine,* impf. and ao.; augm. 690: pr. οἰνοχοεύ-ω.
jh. *οἴ-ομαι think,* usu. ὀΐομαι (ῑ): ὠϊσάμην, ὠΐσθην; also act. ὀΐω, οἴω.
ji. *οἴχ-ομαι am gone,* also οἰχ-νέω: pf. -ῴχηκα (Hd. οἴχ-ω-κα, cf. 217 a).
jj. *ὄλ-λυμι destroy:* ao. part. οὐλόμενος (613): pr. also ὀλέ-κ-ω.
jk. *ὄνο-μαι censure* (734 l): ὀνόσσομαι, ὠνοσάμην, (Hd. -ωνόσθην.)
jl. *ὀπυίω* (4) *marry:* fu. ὀπύσω com. — ολπ (ἔολπα), ἔλπω ed.
jm. *ὅπλεσθαι to prepare,* impf. ὥπλεον: usu. ὁπλίζω, ao. ὥπλῖσα.
jn. *ὁρά-ω see:* for pf. ὄπωπα, ao. εἰδόμην = εἶδον, and pres. εἴδομαι *appear,*
see 300 jg. Kindred, ὄρ-ονται (οντο) *watch.*
— οργ (ἔοργα, ἐώργειν), see ἔρδω en.
jo. *ὀρέγ-ω, ὀρέγ-νυμι reach:* ὀρέξω, ὤρεξα, pf. ὀρωρέχαται, ατο (725).
jp. *ὄρ-νυμι rouse,* mid. *rise:* fu. ὄρσω 696, ὀροῦμαι, ao. ὦρσα, ὤρορον 721 b,
ao. m. ὦρτο (r. ὤρετο), ὄρσο (ὄρσεο), 736 i; pf. ὄρωρα (689), ὀρώρεται,
subj. ὀρώρηται; impf. ὀρέ-οντο (7). Kindred ao. ὤρουσα *rushed.*
jq. *ὄσσομαι* (οπ, cf. 294 b) *foresee,* pr. impf.
jr. *οὐτά-ω wound:* ao. οὔτησε, οὖτα etc. (735 f), pass. οὐτηθείς. Kindred
οὐτάζω, οὔτᾰσα, οὔτασται, οὐτασμένος.
js. *ὀφέλ-λω* (= ὀφείλω) *am obliged.* Hm. pr. impf.; and ao. ὤφελον.
jt. *ὀφέλ-λω increase:* irreg. ao. opt. ὀφέλλειε (696).
— οχ (ὄχωκα, ἐπ-ώχατο), ἔχω fc.
ju. *πάλ-λω shake:* ao. ἔπηλα, ἀμ-πεπαλών (721 b), πάλτο (736 f).
jv. *παμφαίνων* (4), παμφανόων (7), *shining;* subj. παμφαίνῃσι:
παμ-φαν is for φαν-φαν, from φαίνω mp. [(cf. 723).
jw. *πάσχω* (παθ) *suffer:* pf. πέπονθα, πέποσθε (737 k), part. fem. πεπαθυῖα
jx. *πατ-έομαι* (7) *eat* Hd.: πᾰσομαι trag., Hm. ἐπᾰσάμην, πέπασμαι.
jy. *πείθω* (πιθ) *persuade:* ao. (ἔπιθον att. po.) πέπιθον 721 b, fu. πεπιθήσω
(217); intrans. πιθήσω, πιθήσας; plup. ἐπέπιθμεν, 737 l.
jz. *πείκω* (f. πεκ-ω 607) *comb:* ἐπεξάμην Com. πεκτέω *shear,* ἐπέχθην.

ka. πελάζω (πελαδ, πελα, πλα, cf. 294 c) *bring* (or *come*) *near:* ἐπέλᾰσα, ἐπλήμην (735 h), πέπλημαι, ἐπελάσθην. Trag. also fu. πελᾰ́σω, πελῶ, ao. p. ἐπλάθην, pres. πελᾰ́θω, πλάθω (739). Cf. πίλναμαι kg.
kb. πέλ-ομαι (move) *be:* ao. ἐπλόμην (usu. as pres.); also act. πέλω, ἔπλε.
kc. πέρθ-ω *destroy:* πέρσω, ἔπερσα, ἔπραθον (721 a), inf. πέρθαι (736 d).
kd. πέρνημι (περα, 694) *sell*, att. πιπράσκω: περᾰ́ω (719), ἐπέρᾰσα, pf. πεπε-
— πέφνον (φεν), see φα mo. [ρημένος.
ke. πεύθομαι (2) = πυνθάνομαι kt. kf. *πήγ-νυμι *fix:* -έπηκτο 736 c.
kg. πίλναμαι (πελα, 694) *come near;* cf. πελάζω ka.
kh. πίμπλημι (πλα) *fill*, πλήθω 739, once πιμπλά-ν-εται: ἐπλήμην 735 g.
ki. *πίμπρημι (πρα) *burn:* Hm. ἐν-έπρηθον (739).
kj. πινύ-σκω *make wise*, trag.: Hm. ἐπίνῠσα; cf. πνέω (πνυ) kq.
kk. πιτνέω or πίτνω (πετ, 211 c) *fall*, trag. = πίπτω; ἔπιτνον *fell*, trag.
kl. πίτνημι, πιτνάω (πετα, 694), att. πετά-ννυμι *expand.*
km. πιφαύσκω (φαυ) *show.* — πλ (ἐπλόμην), πέλομαι kb.
— πλα, see πελάζω ka; πίμπλημι kh. [p. ἐπλάγχθην.
kn. πλάζω (πλαγγ) *make wander*, mid. *wander:* fu. πλάγξομαι, ao. ἔπλαγξα,
ko. πλήσσω (πληγ) *strike:* ao. ἐπέπληγον 721 b, p. ἐπλήγην (never -πλᾰγ-).
kp. πλώ-ω = πλέω *sail:* ἔπλωσα, -έπλων 735 n. Hd. -πλώσομαι, πέπλωκα.
kq. πνέω (πνυ) *breathe:* ao. ἄμ-πνυε, ἄμ-πνῡτο 735 s, pass. ἀμ-πνύνθην 726; πέπνῡμαι *am wise*, cf. πινύ-σκω. Intensive ποιπνύω *pant.*
kr. πορ, προ (215): ao. ἔπορον *gave*, pf. πέπρωται *is fated*, πεπρωμένος.
ks. πτα *crouch, fall:* ao. -πτήτην 735 i, pf. πεπτηώς, g. πεπτηῶτος, εῶτος, trag. πεπτώς, ῶτος. Akin *πτήσσω (πτα-κ); Hm. πτώσσω, but ἔπτηξα.
kt. πυνθάνομαι (πυθ) and πεύθομαι (2) *inquire:* 2 ao. opt. πεπύθοιτο 721 b.
ku. ῥαδ *sprinkle:* ao. impv. ῥάσσατε, pf. ἐρράδαται (725). = poetic *ῥαί-
kv. ῥαί-ω *shatter:* ῥαίσω, ἔρραισα, ἐρραίσθην. [νω (ῥαν) reg.
kw. ῥέζω (ῥεγ) *do:* ῥέξω, ἔ(ρ)ρεξα, ῥεχθείς. Cf. ἔρδω (εργ) en.
kx. ῥήγ-νυμι and ῥήσσω *break:* pf. -έρρηγμαι.
ky. *ῥῑγ-εω *shudder:* Hm. ῥιγήσω, ἐρρίγησα, 2 pf. ἔρρῑγα as pres.
kz. ῥύ-ομαι *guard* (μι-forms 734 n); ῥύσομαι Hd., ἐρρυσάμην, r. a. pr.
la. ῥυπό-ω (att. ῥυπά-ω) *am foul:* pf. ῥερυπωμένος (692).
— σαο (σάω, σαώσω), see σώζω ll.
lb. σεύω (συ) *drive:* ao. ἔσσευα (688. 720), pf. ἔσσυμαι (692. 712) *hasten*, ao. p. -εσύθην, ao. m. σύτο 735 t. Attic poets have irreg. pres. σεῦ-ται or σοῦται, σοῦνται, impv. σοῦ, σούσθω, σοῦσθε.
lc. σκαλ: ἔσκηλα *dried.* Att. po. -σκέλ-λομαι *am dry:* ao. -έσκλην 215.
ld. σκίδνημι (σκεδα, 694) *scatter:* ἐσκέδασα: cf. κίδνημι gu.
— σό-ῃς, ῃ, ωσι, see σώζω ll. — ἐνι-σπον, ἔ-σπετε, ἐνν-έπω ej.
le. στείβω (στιβ) *tread:* trag. -έστειψα, ἐστίβημαι (217).
lf. στείχω (στιχ) *go:* ao. -έστειξα, ἔστιχον.
lg. *στερ-έ-ω *deprive:* ao. inf. στερέσαι Hm., 2 ao. p. στερείς trag.
lh. στεῦ-ται, στεῦτο, 734 o. li. στρέφ-ω *turn:* Hd. ἐστράφθην.
lj. στυγ-έω *hate, dread:* ao. -ἔστυγον, but ἔστυξα *made dreadful;* not in Hm. are στυγήσομαι, ἐστύγησα, ηκα, ημαι, ἐστυγήθην.
lk. σφάζω (σφαγ) *slay:* Hd. ἐσφάχθην.
ll. σώζω (in Hm.?), σώ-ω *save*, subj. σό-ῃς, ῃ, ωσι: fr. stem σαο come σαώ-σω, ἐσάωσα, ἐσαώθην; 2 ao. σάω 735 o.
lm. τα: impv. τῆ (for τα-ε) *reach, take.*
ln. ταγ: 2 ao. τεταγών, 721 b. — ταλα (ἐτάλασσα), see τλα mc.
lo. τανύ-ω *extend* (734 p): τανύ(σ)ω 719, ἐτάνῠσα, τετάνυσμαι, ἐτανύσθην; τείνω (τα-ν), τα-νύ-ω, τιταίνω (τι-τα-ν), all come from stem τα.

lp. ταφ-ών *amazed*, see ϑαφ fi.
lq. ἐπι-τέλ-λω *enjoin* : -έτειλα, -τέταλμαι. Akin τελ-έθ-ω (739) *become*, *am*.
lr. τεμ : 2 ao. ἔτετμον (721 d) *found*.
ls. τέμ-νω and τέμ-ω rare in Hm., usu. τάμ-νω *cut* : ao. ἔταμον. Cf. τμήγω.
lt. τέρπ-ω *delight* : (τ)ἐταρπόμην 721, ἐτάρφθην, ἐτάρπην (τραπείομεν 727).
lu. τέρσ-ομαι *grow dry* : 2 ao. p. ἐτέρσην; (*τερσ-αίνω) ἐτέρσηνα *made dry*.
lv. τετραίνω (τε-τρα-ν) *bore* Hd. : Hm. ἐτέτρηνα. Cf. τι-τρά-ω 300.
lw. τεύχω (τυχ, τυκ) *prepare*, *make* : τεύξω, ἔτευξα, τετευχώς, τέτυγμαι (τετεύχαται 725), τετεύξομαι, ἐτύχθην : 2 ao. τέτυκ-ον, -όμην, 721 b. Also pres. τιτύσκομαι (f. τι-τυκ-σκομαι) *prepare*, *aim*.
lx. τηλεθάων *blooming*, see ϑάλλω fg.
ly. τιε : pf. part. τετιηώς (722) *troubled*, pf. m. τετίημαι.
lz. τίθημι (ϑε) *put*, 728–33. ma. τί-νω *pay*, mid. τί-νυμαι *get pay*.
mb. τιταίνω (τι-τα-ν) *extend* : ao. ἐτίτηνα. Cf. τανύω lo.
mc. τιτύσκομαι (τι-τυκ), see τεύχω lw.
md. τί-ω *honor* : τίσω, ἔτῑσα, τετῑμένος.
me. τλα *endure* : τλήσομαι, ἔτλην, τέτληκα (737 f); also st. ταλα : ἐτάλᾰσα.
mf. τμήγω (τμα-γ) *cut* : ao. ἔτμηξα, ἔτμαγον, ἐτμάγην; akin to τάμ-νω (τμα).
mg. τορ *pierce* : ao. ἔτορον, ἀντ-ετόρησα; pr. *τορέ-ω (7). Akin τρώω ml.
— τραπ-είομεν, τέρπω lt. — τραχ (τέτρηχα), ϑράσσω fq. [έω, τροπ-έω.
mh. τρέπ-ω *turn*, Hd. τράπω : ao. ἔτραπον Hm., ἐτράφθην ion.; Hm. τραπ-
mi. τρέφω (ϑρεφ) *nourish* : intrans. 2 ao. ἔτραφον *grew*, 2 pf. τέτροφα.
mj. τρέχω (ϑρεχ) *run* : ao. ἔθρεξα and ἔδραμον, 2 pf. -δέδρομα.
mk. τρίζω (τριγ) *squeak* : 2 pf. τέτρῑγα as pres.
— τρυφ (ἐτρύφην), see ϑρύπτω fr.
ml. τρώ-ω, att. τιτρώσκω, *wound*. Cf. τορ mg.
mn. τυγχάνω (τυχ) : ao. ἐτύχησα (217). — τυκ (τέτυκον), see τεύχω lw.
mo. φα, φεν, *kill* : 2 ao. ἔπεφνον 721 d, pf. πέφαμαι, fu. pf. πεφήσομαι.
mp. φαίνω (orig. st. φα; φα-ν, φα-εν) : *appear*, impf. φάε, fu. pf. πεφήσεται, ao. φάνεσκε (738 b), ἐφαάνθην (726); *shine*, φαείνω, φαέθων (739), in-
mq. φά-σκω *say* : Hm. only impf. [tens. παμφαίνων, -φανόων, jv.
mr. φείδομαι (φιδ) *spare* : 2 ao. πεφιδόμην (721 b), fu. πεφιδήσομαι (217).
ms. φέρ-ω *bear* ; impv. φέρτε 734 r : ao. ἤνεικ-α (rare -ον), -άμην, impv. οἶσε (699), inf. οἰσέμεν(αι); Hd. ἤνεικα (οἶσα), ἐνήνειγμαι, ἠνείχθην.
mt. φεύγω (φυγ) *flee* : 2 pf. irreg. πεφυζότες, pf. m. πεφυγμένος.
mu. φημί (φα) *say* : mid., 734 d. mv. φθά-νω *anticipate* : 2 ao., 735 j.
mx. φθείρω *ruin* : διαφθέρσω 696, διέφθορα *am ruined* ; fu. διαφθαρέομαι Hd.
my. φθί-νω *perish*, (*destroy* in φθίσω, ἔφθῑσα,) 2 ao. ἔφθῐον, ἐφθίμην 735 l, pf. ἔφθῐμαι, ao. p. ἐφθίθην (3 pl. -έφθιθεν); pr. also φθι-νύ-θω (739).
mz. φιλέ-ω *love* ; inf. φιλήμεναι, 713 b : from st. φῐλ, ao. ἐφῑλάμην.
na. φλεγ-έθω (739), = φλέγ-ω *burn*. — φν (πέφνον), see φα, φεν, mo.
nb. φορέ-ω *bear* ; inf. φορήμεναι, φορῆναι, 713 b.
nc. φορύ-νω *make foul* : ao. part. φορύξας (st. φορυ-κ).
nd. φράζω (φραδ) *tell* : 2 ao. ἐπέφραδον (721 b).
ne. φύρω *mix* : ao. ἔφυρσα (696). nf. φύ-ω : 2 pf. πεφύᾱσι, ῶτας, 722.
ng. χαίρω (χαρ) *rejoice* : ao. ἐχηράμην, κεχαρόμην (721 b), fu. κεχαρήσω, ομαι (217), pf. κεχαρηώς (722); *κεχάρηκα, -ημαι, *κεχαρμένος.
nh. χανδάνω (χαδ, χανδ, χενδ) *contain* : χείσομαι (30 a), ἔχαδον, κέχανδα.
ni. χέω (χυ) *pour*, also χείω (4) : ao. ἔχευα (720) or ἔχεα, χύτο 735 u.
nj. χρα (χρή, *-χρᾷ) 734 e : Hd. χρᾶσθαι, 716 : χρείων *giving oracle*.
nk. χραισμ *help*, *ward off* : χραισμήσω (217), ἐχραίσμησα, 2 ao. ἔχραισμον.

APPENDIX.—B. METRES.

NOTE.—It belongs to more extended works to describe the great variety of metres used in *lyric* poetry and in the lyric parts (*choruses*) of tragedy and comedy. For compositions not lyrical, the metres used are comparatively few; and of these, the more important will be described here.

741. **Feet.** The most important feet of two and three syllables are

Trochee	— ◡	λεῖπε	Dactyl	— ◡ ◡	λείπομεν
Iambus	◡ —	λιπεῖν	Anapaest	◡ ◡ —	λιπέτω
Tribrach	◡ ◡ ◡	ἔλιπον	Spondee	— —	λείπων

742. **Verses** are named TROCHAIC, IAMBIC, DACTYLIC, ANAPAESTIC, etc., according to the *principal* (or *fundamental*) foot used in them.—a. They are further distinguished as MONOMETER, DIMETER, TRIMETER, etc., according to the *number* of their feet. In trochaic, iambic, and anapaestic verses, each "meter" consists of two feet: thus an anapaestic dimĕter consists of four feet; an iambic trimĕter, of six; a trochaic tetramĕter, of eight. In other kinds of verse each foot is reckoned as a "meter": thus a dactylic hexamĕter consists of six feet.—b. In many kinds of verse, the closing foot is *incomplete* (i. e. has less than its full number of syllables). Such verses are called CATALECTIC; while verses which close with a *complete* foot are called ACATALECTIC.

743. **Resolution and Contraction.** Many kinds of verse allow the use of two short syllables in place of a long one, which is then said to be RESOLVED; or, conversely, the use of a long syllable in place of two short ones, which are then said to be CONTRACTED. Thus a tribrach is used by resolution for a trochee or iambus; and a spondee is used by contraction for a dactyl or an anapaest.

744. **Caesura.** When a pause in the sense, however slight, occurs within the verse, it produces a *caesūra* (i. e. a cutting or dividing of the verse). This division very often takes place in the middle of a foot, and in that case may be designated as a *foot-caesura.* Thus in the dactylic hexameter (with spondees used by contraction for the second, fourth, and sixth dactyls), ἄντα σέθεν, τοῦ νῶϊ, θεοῦ ὥς, τερπόμεθ' αὐδῇ (— ◡ ◡ — | — — ◡ | ◡ — — | — ◡ ◡ — —) *before thee, by whose voice, as if it were a god's, we two are delighted*, caesuras occur after σέθεν, νῶϊ, and ὥς; and the first two of these are, at the same time, foot-caesuras.

745. **Accent, Arsis and Thesis.** The written accent was not regarded in versification. But in pronouncing verse, a special stress of voice (*rhythmic accent*) was laid upon a part of each foot. This part is called ARSIS, the rest (or *unaccented* part) of the foot being called THESIS. Thus in the dactylic hexameter ἄντα σέθεν, τοῦ νῶϊ, θεοῦ ὥς, τερπόμεθ' αὐδῇ (—́ ◡ ◡ —́ — —́ ◡ ◡ —́ — —́ ◡ ◡ —́ —) the syllables which have the rhythmic accent are ἄν-, -θεν, νῶ-, -οῦ, τερ-, αὐ- (only half of which have the written accent): each of these six is the arsis of its own foot, while the remaining syllable or syllables of each foot compose the thesis.—a. In "meters" of

two feet (742 a), the first has a stronger accent than the second. — b. When a long arsis is resolved into two short syllables (743), the *first* of them receives the rhythmic accent: thus a tribrach (⏑⏑⏑) in trochaic verse, where it stands for –́⏑, is accented on the first short (⏑́⏑⏑); while in iambic verse, where it stands for ⏑–́, it is accented on the middle short (⏑⏑́⏑).

746. **Syllaba Anceps.** At the end of a verse, a long syllable was freely used in place of a short one, and a short syllable in place of a long one. The reason is that each verse was followed by a brief metrical *pause;* and the time of the final syllable, whether long or short, together with the time of the pause, could never be less than the time of a long syllable. The same cause explains the seeming hiatus often found between the last syllable of one verse and the first syllable of the next: the two syllables were in fact separated by the metrical pause. — a. Yet we sometimes find a SYSTEM of lines (forming, in strictness, only a single long verse), in which the *syllaba anceps* and the *hiatus* are allowed only in the closing line. It is only in such systems that a verse (or, more properly, a line) can end in the middle of a word.

747. **Trochaic Verse.** Each "meter" (742 a) consists properly of two *trochees;* but a *spondee* may be used in place of the second trochee. Hence a monometer, dimeter, etc., may have spondees for the even feet, 2d, 4th, 6th, etc. A *tribrach* may be used by resolution (743) in place of a trochee, and an *anapaest* in place of a spondee. A *dactyl* is sometimes found in place of a trochee, but only in proper names. The rhythmic accent (745) falls on the first syllable of each foot. Thus

a, b. trochaic dimeter; b, catalectic:

a. *ἡ Διὸς φεύγοντες ὄμβρον.* –́ ⏑ – – –́ ⏑ – ⏑
δημόσια γὰρ ἵνα ταφῶμεν. –́ ⏑ ⏑ ⏑ ⏑ ⏑́ ⏑ ⏑ – ⏑
ἀλλότρια τοίνυν σοφίζει. –́ ⏑ ⏑ ⏑ – –́ ⏑ – ⏑ (746)

b. *τὴν θεὸν προσείπατε.* –́ ⏑ – ⏑ –́ ⏑ – (746)

c. tetrameter catalectic (= dimeter and dim. catal.):

πολλὰ μὲν γὰρ ἐκ θαλάσσης, πολλὰ δ' ἐκ χέρσου κακά.
–́ ⏑ – ⏑ –́ ⏑ – – –́ ⏑ – – –́ ⏑ –

πᾶσα γὰρ γένοιτ' ἂν Ἑλλὰς βασιλέως ὑπήκοος.
–́ ⏑ – ⏑ –́ ⏑ – – ⏑́ ⏑ ⏑ – ⏑ –́ ⏑ –

νῦν γὰρ ἡμῖν ἁρπάσαι πάρεστιν ἀγαθοῦ δαίμονος.
–́ ⏑ – – –́ ⏑ – ⏑ –́ ⏑ ⏑ ⏑ – –́ ⏑ –

d. The following remarks apply to *iambic* (748) and *anapaestic* (753) as well as *trochaic* verse: — e. The CATALECTIC TETRAMETER is much used in comedy: the most common caesura (744) is at the end of the fourth foot. — f. The DIMETER is often found in systems (746 a), where a succession of complete dimeters (with, here and there, a monometer) is closed by a dimeter catalectic.

748. **Iambic Verse.** Each "meter" (742 a) consists properly of two *iambi;* but a *spondee* may be used in place of the first iambus. Hence a monometer, dimeter, etc., may have spondees for the odd feet, 1st, 3d, 5th, etc. A *tribrach* may be used by resolution (743) in place of an iambus, and a *dactyl* in place of a spondee. An *anapaest* also may be used in place of an iambus; but in serious poetry this is nearly confined to the first foot of the verse. In catalectic verses the last complete foot is always an iambus. — The rhythmic accent (745) is on the second syllable of each foot, but on the third syllable of an anapaest. — Thus

a, b. iambic dimeter; b, catalectic:

a. *διώξομαί σε δειλίας.* ∪–́∪– ∪–́∪–
διαπατταλευθήσει χαμαί. ∪∪–́∪– ––́∪–
καὶ τῶν θεατῶν ὁπότεροι. ––́∪– –∪́∪∪–

b. *καὶ τὸν λόγον τὸν ἥττω.* ––́∪– ∪–́∪ (746)

c. iambic trimeter:
ὦ δῖος αἰθήρ, καὶ ταχύπτεροι πνοαί. ––́∪– ––́∪– ∪–́∪–
ἐπεὶ δὲ πλήρης ἐγένετ' Ἀργείων ὄχλος. ∪–́∪– –∪́∪∪– ––́∪–
ἐπὶ τῷδε δ' ἠγόρευε Διομήδης ἄναξ. ∪∪–́∪– ∪–́∪∪∪ ––́∪–
ἀπόπεμψον ἀποκρινάμενος. ἔχε νυν ἥσυχος. ∪∪–́∪∪∪–∪́∪∪∪∪ ––́∪–

d. tetrameter catalectic (= dimeter and dim. catal.):
ὦ πᾶσιν ἀνθρώποις φανεὶς μέγιστον ὠφέλημα.
––́∪– ––́∪– ∪–́∪– ∪–́∪
σκέψαι δὲ τοὺς ἀλεκτρυόνας καὶ τἆλλα τὰ βοτὰ ταυτί.
––́∪– ∪–́∪∪– ––́∪∪∪ ∪–́∪
τί δῆτ', ἐπειδὴ τοὺς ἀλεκτρυόνας ἅπαντα μιμεῖ.
∪–́∪– ––́∪– ∪∪́∪∪– ∪–́∪

749. The IAMBIC TRIMETER is the verse mainly used for the dialogue of tragedy and comedy. Of the six feet which compose it, the last is always an iambus. For the iambus in the odd feet (1st, 3d, 5th), a spondee is very often used, and sometimes a dactyl; but a dactyl in the fifth foot is almost unknown in tragedy. Each of the first five feet may also be a tribrach, and, in comedy, an anapaest. In tragedy the anapaest is generally confined to the first foot: in a proper name, however, it may occur in any foot except the sixth. — a. The most common caesuras are those which fall *within* the third and fourth feet (called *penthemimeral* and *hephthemimeral*, as coming after five or seven half-feet), especially the former. But caesuras of less frequent use are found at almost every place in the verse: the least approved are those which divide the verse into equal halves or thirds. — For the use of the catalectic tetrameter, and of the dimeter, see 747 e, f.

750. **Dactylic Verse.** Every foot is reckoned as a "meter." A *spondee* may be used by contraction (743) in place of a *dactyl*. The rhythmic accent (745) is on the first syllable of each foot. Thus

a, b. dactylic hexameter; b, *spondaic* (with spondee as fifth foot):

a. *ὣς ἐπανέστησαν, πείθοντό τε ποιμένι λαῶν.* –́∪∪–́––́––́∪∪–́∪∪–́–
Ἀργείων βασιλῆες, ὅσοι κεκλήατο βουλήν. –́––́∪∪–́∪∪–́––́∪∪–́–
αἲ γὰρ δὴ οὕτως εἴη, φίλος ὦ Μενέλαε. –́––́––́––́∪∪–́∪∪–́–

b. *αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσί, φώνησέν τε.* –́∪∪–́––́∪∪–́∪∪–́––́–

c. syncopated hexameter (the so-called *elegiac pentameter*):
αἰσχύνη δὲ φίλοις ἡμετέροις ἐγένου. –́––́∪∪–́ –́∪∪–́∪∪–́

751. The HEROIC HEXAMETER is the established measure for epic, didactic, and bucolic poetry. Of the six feet which compose it, the last is always a spondee: the rest may be dactyls or spondees at pleasure; but the fifth foot is much oftener a dactyl than a spondee. — a. The third foot is commonly divided by a caesura: this is called *masculine*, when it follows the long arsis of the foot (called also *penthemimeral*, cf. 749 a), — and *feminine*, when it comes between the two shorts of a dactyl. Often also there is a caesura after the arsis of the fourth foot (*hephthemimeral* caesura, cf. 749 a); or at the end of the fourth foot (called *bucolic* caesura). But other caesuras, of less frequent use, are found at almost every place in the verse.

752. The ELEGIAC PENTAMETER (wrongly so called) is a hexameter which wants the thesis (745) of the third and sixth feet. The first two feet may be dactyls or spondees at pleasure. The third is a single long syllable (*arsis*), with a caesura after it. The fourth and fifth feet are always dactyls, and the sixth foot is like the third. This verse appears only as the second line in the much used ELEGIAC DISTICH (two-line stanza), the first line of each distich being the ordinary hexameter.

753. **Anapaestic Verse.** Each "meter" consists properly of two *anapaests;* but a *spondee* or a *dactyl* may be used in place of either anapaest. The rhythmic accent (745) falls on the final long syllable of the anapaest or spondee, and on the first short of the dactyl. Thus

a, b. anapaestic dimeter; b, catalectic (*paroemiac*):

a.	*σκιρτᾷ δ' ἀνέμων πνεύματα πάντων.*	– –́ ⏑ ⏑ – – ⏑́ ⏑ – –
	ἀλλ' οὖν μέμνησθ' ἀγὼ προλέγω.	– –́ – – – –́ ⏑ ⏑ –
	τοῖς βασιλείοισιν ἄγουσι νόμοις.	– ⏑́ ⏑ – – ⏑ ⏑ –́ ⏑ ⏑ –
b.	*καὶ μὴν τόδε κύριον ἦμαρ.*	– –́ ⏑ ⏑ – ⏑ ⏑ –́ ⏑
	πάντα γὰρ ἤδη τετέλεσται.	– ⏑́ ⏑ – – ⏑ ⏑ –́ ⏑

c. tetrameter catalectic:

πρόσχετε τὸν νοῦν τοῖς ἀθανάτοις ἡμῖν, τοῖς αἰὲν ἐοῦσιν.
– ⏑́ ⏑ – –   – –́ ⏑ ⏑ –   – –́ – –   ⏑ ⏑ –́ ⏑

τοῖς αἰθερίοις, τοῖσιν ἀγήρῳς, τοῖς ἄφθιτα μηδομένοισιν.
– –́ ⏑ ⏑ –   – ⏑́ ⏑ – –   – –́ ⏑ ⏑ –   ⏑ ⏑ –́ ⏑

754. ANAPAESTIC SYSTEMS (746 a) are composed of any number of complete dimeters (and, here and there, a monometer), with a catalectic dimeter (*paroemiac*) always added as a close (747 f). They are much used in tragedy and comedy, — more than any other kind of verse, after the iambic trimeter. They are of two kinds, stricter and freer systems. The former, which are much the most common, have these peculiarities: — a. They avoid a succession of four short syllables: a dactyl must not be followed by an anapaest. — b. In the complete dimeter, they have a regular caesura, generally at the end of the second foot, but sometimes within the third. — c. In the paroemiac, they admit the dactyl only as the first foot, and almost always have an anapaest for the third.

755. The CATALECTIC TETRAMETER is much used in comedy: it is made up of a dimeter and paroemiac, which are subject to the remarks a., b., c., of the last section.

GREEK INDEX.

NOTE. The references are made in all cases to the *sections*, not the pages, of the Grammar. A hyphen, placed after the number of a section (thus 432-), shows that the same subject extends into the following sections.

For the SPECIAL FORMATION OF VERBS, the student is referred to the *Alphabetical Lists* in sections 300 and 740. The words and references given in those lists are not, in general, repeated here.

ENGLISH INDEX.

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